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CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, AUGUST 16, 1845. DAVID REED, PROPRIETOR.

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For the Register.

BIBLIA COLLECTANEA.

Under this caption we propose to give some historical notices—with a few remarks upon them—of our sacred scriptures. The Bible, as we all know, consists of two cardinal portions, denominated the Old and the New Testament. Each of these is composed of separate documents written in different languages and by different authors, in different ages of the world and on different subjects. No one of the numerous writers did, while composing his document, know or even imagine that it would make a part and parcel of such a book as our Bible. The different books were written to supply an existing want. The use that would be made of them *in the* far distant future evidently was not contemplated by their authors.

As the two separate Testaments are collections, so likewise are certain parts and portions of them. The book of Psalms for instance is a collection of sacred odes which had been prepared for the devotions of the sanctuary. The book of Proverbs is manifestly a collection. Also, probably, the book of Isaiah, Daniel and some other of the sacred books. In the New Testament the book of Esaias the prophet is repeatedly spoken of as being a separate work; a book by itself. 'And there was delivered unto him the book of the prophet, Esaias.' 'Sitting in his chariot he read Esaias the prophet.'

The four Gospels, having been long used separately, were at length collected in one volume and called, *The Gospel*. The next collection of the Christian Scriptures was that of the Epistles of Paul. It was called *The Apostle*. To this was gradually appended the Catholic epistles of James, John, Peter and Jude. *The Gospel and The Apostle*, were subsequently united and 'The Acts of the Apostles' inserted between them. And finally, *The Apocalypse* was placed at the close of the Christian canon. The council of Nice, about A. D. 330, gave the final stroke to this work of compilation, by passing a vote of sanction on each of the books.

In regard to the Old Testament, the Pentateuch was a separate, if not the only sacred, book among the Jews for more than a thousand years. In the time of the monarchy books began to multiply. Yet very moderately. It was a laborious work to make a book. Every letter must be *engraved*. 'Of making many books [a long book] there is no end.' It is a tedious labor. 'And much study is a weariness to the flesh.' It was almost as laborious *to read* a book—all the letters being set in one continuous line without any breaks or spaces between them—as it was to write it. Many of the literary works of that age and people are lost. Jasher, and Gad, and Nathan, and Iddo, are mentioned as the authors of Books. After the partial restoration from the Babylonian exile, a collection was made of all the documents written in the old Hebrew dialect, which had now ceased to be *vernacular*, having been superceded by the *Chaldaic*. Two Jewish schools now sprang up, consisting, the one of Babylonian Jews in the East, the other, of Palestine and Egyptian Jews in the West. Each school had its separate collection or sacred volume. That of the Western or Palestine school, was larger than that of their brethren in the East. It included the Apocryphal books. The Babylonian Jews never admitted them. And from many copies of their collection the book of Esther was also excluded.

It must be obvious to every candid mind, that if the compilers of the Holy Scriptures had been guided by an infallable inspiration from God, the two collections of sacred books would have embraced the same documents. The collections would have been alike. In other words, there would have been but *one collection*.

It must, also, we think be equally obvious that when different writers describe, or narrate, the same thing, there could have been no important variation in their accounts. Such variations, however, do occur in the Bible. The author of the book of the 'Kings' says; 'Again the anger of the Lord was kindled against Israel and he moved David against them to say, Go, number Israel and Judah.' The author of the book of Chronicles says; 'And satan stood up against Israel and provoked David to number Israel.' It is an undeniable fact, that in these two accounts there is an important variation. What is ascribed to God in one account, is imputed to satan in the other. Each of them, therefore, cannot be a perfect account.

It may be farther remarked, that the collections have not been always uniform in the same Jewish school. We have already noted that the book of Esther has sometimes been admitted into, and sometimes excluded from the Babylonian compilation. The same thing may be affirmed of the books of Wisdom and Canticles in the Palestine compilation. At the time of the Septuagint translation, nearly all, but not quite all, the apochryphal books were included. There has never been such a thing as a universally settled canon among the Jews. Nor has there been a greater uniformity among Christians. The Romish Bible and the Protestant Bible are not the same book.

In view of the facts above stated, it is manifest, that the circumstance of a document's being contained between the covers of the Bible is not proof of its being a product of divine and special inspiration. Nor is it proof of the infallible truth of any particular sentence, section or chapter that it makes a part of one of the books of which the Bible is composed. The writers of the Bible, many, if not most of them, were men of like infirmities with others, their brethren. Jeremiah and David committed moral mistakes which they did not confess and rectify. It has manifestly never been the design of God to give mankind rules of conduct which would supersede the use of their own reason, conscience and discretion.

In what general view, then, ought we to regard the authors of our Holy Scriptures? Answer: *As the most favorved of God; as the most enlightened portion of mankind, on the subject of religion.* God has never 'left himself without witness' among men, of his being, power, wisdom and goodness. The human mind has, in every age, 'felt after him if haply it might find him.' He was recognised by Gentile poets, as the Father of men, in whom 'we live and move and have our being;' we being all his offspring. Idolatry was inconsistent with this truth. Yet the Gentile nations fell into this great mistake. The Jews avoided it. They acknowledged but one God, and him they adored as the creator of heaven and earth; as him whom the heaven of heavens could not contain. They abjured magic, necromancy, soothsaying and monthly prognostication: also 'voluntary (artificial) humility, and the worship of angels;' the sub-gods. Hence, the incomparable character of their religion. It avoided the vitiating superstitions of idolatry. And hence also, the superior and incomparable character, of the laws and documents of the Jewish legislators, prophets and sages. It is their *intrinsic merit* which causes them to remain imperishable. Not, however, that every law, ordinance and precept, had its foundation in propriety and truth. For among them were 'statutes not good, and judgments by which [men] could not live.' Ezekiel xx. 25. And it was so—not for a snare and a trial, but—on account of the fallibility of the minds in which they originated. What we have to admire in the writings of Moses, the Psalmist and the prophets, is that they were then so much in advance of all the rest of the world. 'The hand of God was in this thing' but not the exclusion of human fallibility.

In reading our sacred Scriptures, we should, in order to understand them, place ourselves back into those earlier ages when men did not know many important truths which have since been revealed or discovered. It was not once known that revenge and war are principles of a bad policy; that polygamy is vicious; that slavery is unjust; that every man has a just right to act, agreeably to his own convictions of truth and duty; that God accepts men according to the sincerity and uprightness of their intention, whatever mistakes in judgment they may commit. It was not known that there would be such a Messiah as Jesus Christ, and such an institution as Christianity, until *the events* revealed them. We are not to believe that the sacred writers knew things which were then utterly unknown in the world. It has been a practice with *commentators* to force the sacred writings to utter *their own* views; to make the teacher speak out the sentiments of the more advanced pupil; to make Isaiah express what Paul would teach on the same subject; and to make Paul teach what Calvin would say, though the former 'meant not so, neither did his heart think so.' Let every writer, so far as it may be done, explain himself—one part being compared with another—and by the times in which he lived. There is nothing gained by fancying that we have found *a youth* clad in the costume and habiliments of *an aged man*.

We close this paper, with one farther remark: that the *Apochrypha* does not contain all the *apocryphal* books. Some doubtful books have been retained both in the Jewish and the Christian canon. Their retention does not guaranty their genuineness and authenticity. There are the books of Esther and of Jonah in the Old Testament; and the epistles of Jude, and the second of Peter in the New; 'and others with them.'

S. F.

For the Register.

FOURTH OF JULY IN VERNON.

MR. EDITOR,—What is more gratifying as an indication of the progressive influence of Christian civilization than the general simultaneous, yet undesigned coincidence of the rural, peaceful and eminently Christian celebrations of the late anniversary of Our National Independence! What a contrast to the old, noisy and tumultuous gatherings of the fourth! The pleasure derived from accounts of celebrations in other places prompts me to send you a brief narrative of the manner in which the day was passed here. At the usual hour of morning service, the Unitarian Church was crowded by old and young, Parents and Children; after the reading of the Immortal Declaration, and singing of Patriotic Songs, an address was delivered by Hon. Timothy Jenkins, member of Congress from this district, (and I may add a Teacher in our Sunday School,) on the relation of Moral and Religious Institutions to Civil Polity. From this excellent address, which lies on my Table, I shall venture, though without permission from the Author to send you an extract, which his friends will recognise as not at all a fancy sketch. After the services at the Church were concluded, a Procession consisting of from seven to eight hundred persons of all ages, with the accompanim ent of Martial Music proceeded to a pleasant Grove, owned by J. Whipple Jenkins, Esq., where refreshments, bountifully supplied by the the Ladies of the Society, were gratefully partaken; and then succeeded amusements for the young. Our Juvenile Choir sang well several songs of a National character. A brief shower coming upon us, drove all from the ground, at about three o'clock, in the afternoon; and we resorted to Mr. Jenkins' new and beautiful House, where the entertainments of the day were closed by the substitution of social festivity, instead of the address which was to have been delivered by the Pastor at the Grove.

Some of the good proceeding from this truly delightful celebration we have already enjoyed the pleasure of perceiving. Our friends, who are acquainted with the religious history of this town for several years past, have heard something of the narrow, exclusive, intolerant and fierce spirit which has been manifested toward the Unitarian Minister and Congregation. Through all this, we have endeavored to keep on the 'even tenor' of our way, aiming to cultivate and manifest a more charitable Spirit; and thereby hoping to win over our brethren and neighbors to a more kindly and Christian course. It was we trust in the exercise of this Spirit that on the present occasion a respectful and cordial invitation was given to all who were in the Church, without distinction of sect or party, to unite in *all* the enjoyments of the day. Many not of our own Church accepted this invitation; and it was soon seen that neighbors could meet socially, and enjoy pleasant intercourse, even though divided by Theological and Sectarian distinctions. A desire expressed, was readily acceeded to, for the children and youth of the Town, with their Parents and Friends, to come together in the same place and hold *a General Temperance Jubilee*. Accordingly on one week from that day, the Grove was again made vocal with the united songs, councils and congratulations of more than two thousand persons. Addresses were made by Rev. Messrs. ADAMS, Baptist, EMMONS, Unitarian, both of Vernon; Rev. G. W. BOARDMAN, of Rome, Presbyterian, and Hon. POMROY JONES, of Westmoreland. Harmony and good feeling pervaded the Scene; and their first public interchange of mutual courtesy, on equal terms, between the members of our Societies, is looked to, I believe, by all generous minds among us, as a hopeful pledge of an improvement in the social condition of our Village.

I close this hasty account of a happy and useful day, by the promised extract from the Address delivered at the Church.

'Other benevolent efforts of kindred character deserve attention, as adding strength to our Civil Institutions by the wholesome morals which they inculcate; but none is entitled to take rank with the Societies formed for Religious Worship. The careful observer will discover that a deep reverence for Religion, and for the Divine Author of it, is interwoven in our whole composition. We feel the influence of Divine Power all around us in Childhood. In after years, Religion assumes a more distinct and rational form. It takes a wider range. Then our devotions meet with a ready response in all the works of Nature; in the gorgeous canopy above and in the soft verdure beneath our feet. Whoever enlarges his sphere of knowledge and beholds a Sun, with its attendant train of Planets, where the untutored mind sees nothing but a Star; who travels onward and onward in the vast regions of space, among the complicated but harmonious mechanism of the Heavens, must of necessity rise into unspeakable adoration for that Being, who holds them all in his steady hand, and yet fails not to provide for the wants of the smallest insect.

With such a Being for our Teacher, we expect to behold the Institutions dedicated to his Service, bearing some resemblance to his attributes; and we expect that such religious Institutions will impart to our civil polity some of the life and spirit drawn from our common Father.

But these benefits to our Country depend upon a faithful performance of our duty to ourselves and the rising generation; upon the inculcation of precepts which can and will be reduced to practice.

A truly religious life is a highly cultivated one; a life which brings into action all that art and nature combined are capable of accomplishing. It forbids no ornament which can in any manner improve the mind and manners, or contribute to our rational enjoyment. It reconciles Revelation with the works of Nature, and joins them both in the business of improvement and religious devotion. It looks upon the mind of man as the master work of the Supreme in his terrestrial Creation; and seeks to elevate it by an alliance with a higher order of Being. It teaches that good intentions are manifested by good works; and that whatever is pleasing in the sight of God, is also agreeable to the uncorrupted essence of the human mind.

These and kindred principles inculcated in a cheerful spirit to our youth, will have a tendency to make them good citizens; to dissipate much of the gloom which too often withers the finest genius, or cramps into a sullen and icy misanthropy the most generous and glowing affections that can warm the human heart.

With all of the virtue and piety that can adorn this life, or prepare us for another, little can be accomplished without a fixed and determined purpose to carry into vigorous effect our whole round of duties. Should our investigations lead us to the conclusion that a certain School of Philosophy, or a particular Religious Denomination inculcates sentiments in accordance with our own, and that it is our duty to join them, it is the office of an honest and an independent mind to stand up to our principles; and in the presence of Him who has a right to judge of our motives, and of man who has no right to judge of them, maintain our faith with all of the rational powers with which God has endowed us. If we falter or prevaricate, if we manifest indifference, or tamely submit to those who disagree with us,—we may gain the *open* applause and *secret* contempt of the World; but we lose cast with our own Conscience and drag out a life of mental servitude.

While we respect the opinions of others, let us also place a fair estimate on our own; for we must stand or fall by the light within our own mind, and not by that which is imparted to others.

This sentiment, rigid as it may seem, but softened as it should be by a liberal charity, is the pillar upon which hangs all public and private virtue. It is this which led Luther and Melancthon and Calvin to combat a power more arbitrary than any other which has tyrannized over the mind of Man. It is this which has prompted the Martyr and the Patriot, in all ages, to undergo privation and torture, to mount the scaffold, or tread the battle field. This animated the Signers of the Declaration of Independence, and prompted the Soldiers of the Revolution to endure cold and hunger, to face the iron hail, and meet the uplifted tomahawk.'

In private life, this principle gives tone and identity to individual character. What more sublime spectacle can we behold than an upright man, rising far above the scandal, the prejudice, the jeers and the taunts of all around him, and with a steady eye and a stout heart pressing forward to the performance of his highest duty to God and his fellow man! The miser may take pleasure in counting his gain—the man of fashion in his trappings and his equipage—the voluptuary in satiating his appetite;—but more rich, more pleasant to the eye, more agreeable to the palate is that wholesome nourishment to the immortal mind which bears it upward and onward to the sublime destiny for which it was created.

To our noble institutions—civil, literary, moral and religious—to our Constitution and our beloved Country,—let us pledge a life of patriotic and filial devotion.'

Journal of an African Cruiser; edited by Nathaniel Hawthorne. Wiley & Putnam, New York.

We had intended to notice this volume some weeks since. It is a pleasant and lively narrative, bringing to view a portion of the African coast, which is rendered interesting to philanthropists by the great experiment of Colonization, and by the combined efforts of the civilized nations to repress the slave trade. The extent to which Mr. Hawthorne's pen participated in preparing the work for publication is not stated, but the reader is often, in all parts, gratified and amused with sketches of grace, and humour, and nature, reminding him of the peculiar charms of Hawthorne's style. No English writer excells him in purity, simplicity, and beauty of style, or the quiet and gentle, and at the same time manly and sensible course of his thoughts.

The conclusions to which the intelligent officer, whose journal forms the basis of the work, was brought in reference to the condition and prospects of colored people in Africa, are thus summed up:—

"It is now fourteen months since our ship first visited Monrovia. Within that period there has been a very perceptible improvement in its condition. The houses are in better repair; the gardens under superior cultivation. There is an abundant supply of cattle, which have been purchased from the natives. More merchant vessels now make this their port, bringing goods hither, and creating a market for the commodities, live stock, and vegetables, of the colonists. An increased amount of money is in circulation; and the inhabitants find that they can dispose of the products of their industry for something better than the cloth and tobacco, which they were formerly obliged to take in payment. The squadron of United States men-of-war, if it do no other good, will at least have an essential share in promoting the prosperity of Liberia.

After having seen much, and reflected upon the subject even to weariness, I write down my opinion, that Liberia is firmly planted, and is destined to increase and prosper. This it will do, though all futher support from the United States be discontinued. A large part of the incompetent to place a just estimate on freedom, or even to comprehend what freedom really is. But they are generally improving in this respect; and there is already a sufficient intermixture of intelligent, enterprising and sagacious men, to give the proper tone to the colony, and insure its ultimate success. The great hope, however, is in the generation that will follow these original emigrants. Education is universally diffused among the children; and its advantages, now beginning to be very manifest, will, in a few years, place the destinies of this great enterprise in the hands of men born and bred in Africa. Then, and not till then, will the experiment of African colonization, and of the ability of the colonists for self-support and self-government, have been fairly tried. My belief is firm in a favorable result.

Meantime, it would be wiser in the Colonization Society, and its more zealous members, to moderate their tone, and speak less strongly as to the advantages held out by Liberia. Unquestionably, it is a far better country than America, for the colored race. But they will find it very far from a paradise. Men, who expect to become independent and respectable, can only achieve their object here on the same terms as everywhere else. They must cultivate their minds, be willing to exert themselves, and not look for a too easy or too rapid rise of fortune. One thing is certain. People of color have here their fair position in the comparative scale of mankind. The white man, who visits Liberia, be he of what rank he may, and however imbued with the prejudice of hue, associates with the colonists on terms of equality. This would be impossible (speaking not of individuals, but of the general intercoutse between the two races) in the United States. The colonist feels his advantage in this respect, and reckons it of greater weight in the balance than all the hardships to which he is obliged to submit, in an unknown climate and a strange country. He is redeemed from ages of degradation, and rises to the erect stature of humanity. On this soil, sun-parched though it be, he gives the laws; and the white man must obey them. In this point of view—as restoring to him his long-lost birthright of equality—Liberia may indeed be called the black man's paradise.

It is difficult to lay too great stress on the above consideration. When the white man sets his foot on the shore of Africa, he finds it necessary to throw off his former prejudices. For my own part, I have dined at the tables of many colored men in Liberia, have entertained them on shipboard, worshipped with them at church; walked, rode, and associated with them, as equal with equal, if not as friend with friend. Were I to meet those men in my own town and among my own relatives, I would treat them kindly and hospitably, as they have treated me. My position would give me confidence to do so. But, in another city, where I might be known to few, should I follow the dictates of my head and heart, and there treat these colored men as brethren and equals, it would imply the exercise of greater moral courage than I have ever been conscious of possessing. This is sad; but it shows forcibly what the colored race have to struggle against in America, and how vast an advantage is gained by removing them to another soil.

[Correspondence of the New York Observer.]

LOWELL FACTORIES AND FACTORY GIRLS.

LETTERS FROM NEW-ENGLAND.

There's no fancy in a *factory*. It takes the romance all out of a man to come here among these spinners and spindles, and after wandering among them for an hour or two, I came to the conclusion that a factory is a matter of fact. I shall have to deal in figures if I write of Lowell, but they shall not be figures of rhetoric.

The first Company for manufacturing purposes commenced operations here in 1822, which may be set down as the infancy of Lowell. Its growth from that period has been more rapid than that of any other city in the United States excepting perhaps the 'Queen of the West. The population of the place is over 20,000, and the amount of capital invested in the manufacturing establishments is more than *eleven millions of dollars*. There are *thirty-three* factories or *mills*, as they call them here, employing 5,420 females and 2,415 male persons in their various departments of honorable industry.

In addition to the manufacturing establishments included above, there are the extensive Powder Mills of O. M. Whipple, Esq., the Lowell Bleachery, with a capital of $50,000, Flannel Mill, Blanket Mill, Batting Mill, Paper Mill, Card and Whip Factory, Planing Machines, Reed Machines, Foundry, Grist and Saw Mills, Sash and Door Manufactory, Lock Manufactories, Carriage Manufactory, Loom Harness Shops, &c., together employing about 550 hands, and a capital of 600,000 dollars.

But take the operations of a single Company to get some idea of the extent of the work done and the power of doing it. The 'Merrimack' Company has a capital of $2,000,000; has *five* mills for the manufacture of cotton goods, besides the Print works where the goods are done into calico: the water wheels, thirty feet in diameter, keep in motion 41,600 spindles and 1,300 looms, which require the services of 1350 girls and 520 men and boys; making every week 250,000 yards of cloth out of 135 bales of cotton weighing 56,000. They use in a year, 5,000 tons of Anthracite coal, 200 cords of wood, and 13,000 gallons of oil in this one establishment.

In the whole 33 mills are manufactured in a year 78,873,200 yards of cloth out of 24,128 pounds of cotton.

I have mentioned the number of operatives employed. Their wages vary of course according to their skill or industry, and also according to the times. The majority of those at work are young women from the country, who earn on an average $1 75 per week over and above their board. The males, men and boys, earn on an average besides their board, something less than $5 a week. It is a very easy matter for a young woman to spend all her earnings, after paying her board, upon dress, and of course the amount actually laid up will depend altogether on her economy. The Savings Bank invites them to deposite their earnings, and thousands of them avail themselves of the opportunity thus to invest their money. Many of these girls are here laboring to support their parents; some to aid their brothers in obtaining an education, and others to get the wherewithal to educate themselves. Many of them improve their leisure hours in study, and are qualifying themselves for future usefulness and happiness, when they shall retire from business and settle down in the quiet of domestic life.

Of the *morals* of Lowell I can speak only from information gathered from intelligent men with whom I have conversed, and I have reason to believe that it will compare favorably with any city or large village in our land. I have also the means of knowing that it is as far superior to Manchester or Birmingham in England as the heavens are higher than the earth. The operatives in our factories are as a class *virtuous;* in English factories the reverse is true. In our factories, the whole body of operatives would desert an establishment in which *one* bad girl was tolerated. In Lowell the institutions of religion are respected; the churches are thronged, and it was remarked to me while I was there that *Sunday* was the day of all others to see the people as they were going to or from the churches, if I wished to form an opinion of the population.

Is the employment in factories favorable to health? This question is discussed with great spirit in the vicinity of every manufacturing establishment. It is said that six out of every ten of the females here employed enjoy better rest are as well. I believe that for the average of young persons, factory labor is as healthful as any in-door occupation, requiring the same number of hours per day; and the bills of mortality in Lowell or other manufacturing towns give no reason to attribute to the employment any injurious effect upon the health. I understand that during the hot weather the *young ladies* (some of them at least) are in the habit of taking a recess of a few weeks which they spend in the country with their friends, recruiting their health and gaining fresh strength for their duties during the rest of the year.

THE FACTORY GIRL'S MAGAZINE.

I had so often heard of a monthly magazine at Lowell, to which the girls in the mills were the sole contributors, and which was edited by some of their number, that I determined to make a professional call on my editorial sisters, which determination I carried into effect very soon after my arrival in the city. Having inquired out the office of the 'Lowell Offering,' I called and asking for *the Editress*, sent up my card with a suffix to indicate that I was in a similar line, and was speedily shown up stairs to the editorial sanctum, and was introduced to the young lady whose fingers alternately ply the shuttle and the quill. I have seen lady editors before, but without meaning to speak slightingly of any of them, I may be permitted to say of *this* one that she was as wide awake to her profession, and displayed as quick capacities for her duties, as any one I ever met.—What her early advantages of education had been, I know not, but her conversation and her productions which I have since read, give no signs of any deficiency, and I had not conversed with her five minutes before I was convinced that she was abundantly *able* to weave other webs than those in the loom. I will not say that I provoked an argument for the sake of a discussion, but we had one and a spirited one too, managed on her part with great cleverness, bringing into fine play her powers of mind and her acquirements; and giving me just the opportunity I wanted, *to see what she could do*. As usual, when arguing with a lady, I came off second best, and turning the conversation she gave me extensive and accurate information of the moral, social and financial condition of Lowell, and was perfectly at home on any subject that presented itself for remark.

But her *favorite* theme was the Magazine.—When it was first established a gentleman was employed to edit it and superintend its publication, but afterward his services were dispensed with, and for two or three years past, the whole business of writing, editing and publishing has been conducted by the young ladies. Two of them now devote their whole time to this service, one in the literary, the other in the financial department. They issue about 6,000 copies per month, and I believe the demand for the work is increasing. Those who would like to encourage *native* talent and a praise-worthy, useful operation, should send on their names and their dollar for the 'Lowell Offering,' and they would certainly get the worth of their money.'

It will increase the interest of our readers in the Editress of the Lowell Offering to know that her talents and genius are hereditary possessions, she being the daughter of

OUR CORRESPONDENT S. F.

In this connection we present from an exchange paper (the Gospel Banner) the following notice of S. F. We presume that it is substantially correct. It would be a violation of our feelings not to express the high value we ascribe to his writings in this paper. Our discriminating readers have, no doubt, met with some things, in his communications, not wholly in accordance with their own views. This is what every man who thinks for himself will find in every book he reads. But, as a whole, we know not the writer, who has passed over so wide a field as S. F. and left behind him a deeper imprint of sagacity, sound sense, originality, clearness of discernment, acuteness of discrimination, and true liberality and freedom of spirit, than S. F. He has been the constant instructor of the readers of this paper, for almost an entire year. The file of his articles, in our pigeon-holes, is nearly exhausted. His contributions will always be welcomed to the Christian Register.

'I see by the columns of your excellent paper, that you are well pleased with the writings of the above named clergyman. And as you, in the last paper, made some remarks concerning him with which I sympathize, I thought it might be interesting to you and your readers to learn more concerning this learned, critical and intelligent clergyman. I shall be able to give but a mere sketch of his life and history. I begin then by saying that Mr. Farley is a clergyman of another age. He must be rising sixty. He is a native, and was settled and preached for some 20 or 25 years as an Orthodox Congregationalist. He was teacher of the Academy in Atkinson in this State for some time. Some ten years ago, he began to doubt some of the leading tenets of the Orthodox, so called, and finally he became persuaded that their leading doctrines were not only false in theory, but dangerous in practice. As an honest man ever should, he came out from them, and for his honesty he has received that which all dissenters must naturally expect from the 'meek and pious' ones of the land. Like most preachers, Mr. F. has not at his command much of this world's wealth. Age and ill-health, and the peculiar situation of his family, his wife being an invalid, prevent him from preaching a considerable portion of the time. He resides in Salisbury, Mass., and speaks occasionally both in Unitarian and Universalist pulpits. His sympathies are probably with the Unitarians; still he is decidedly liberal and courteous to all; and is seen punctually (there being no Unitarian) in his place, at Br. Strickland's meeting, at Amesbury Mills, when he does not have an engagement to preach himself. Partialism has no attractions for him—his *spirit* does not sympathise with it—and he shows to the world that he will not suffer his body to do it. O, how we glory in such independent spirits! It is truly cheering to find such an one in this world of time-servers and popularity seekers. How many, (and not a few *professed Unitarians* too,) who, in their souls not only disbelieve, but loathe a partial gospel, will permit their unwilling spirits to *drag* their bodies over the threshold of churches where partialism is proclaimed, rather than be numbered with the (now) unpopular class who declare that God has undertaken to save the whole world, and He will not fail in the work.

He is a gentleman of a fine, but in some respects, singular mind. Decidedly critical in whatever he prepares for the press; and it is acknowledged in this region, that there are but few men who will in any good degree compare with him for theological knowledge. I sincerely wish he was so circumstanced that he could employ his whole time in the preparation of works for such as do and will read his intelligent labors. As is usual with truly learned men, he is modest and retiring, almost to a fault. I have tried to preach in his presence when it would certainly have been my highest pleasure to have sat at his feet and imbibed the first principles of great and soul-stirring truths. He is a man of great moral worth,—I wish it were in my power to induce the church-going populace, pleased to offer, rear and nourish growing Israel, to listen and to be carried away and utterly intoxicated with that 'pretty talker,' who will keep at it all day and say—nothing!'

H. JEWELL.

Exeter, N. H., July 14th, 1845.

SEMI-CENTENNIAL CELEBRATION OF THE FOUNDING OF UNION COLLEGE.

On Tuesday, July 22d, was celebrated at Schenectady, New York, the semi-centenary of the founding of Union College. It was an interesting and memorable day in the annals of the College. Of the 2500 *alumni*, who look to Union with love and veneration as their *Alma Mater*, 800 were said to be present on the occasion. A large party sat down to dinner in a beautiful grove, back of the space between the two colleges. John C. Spencer, on taking the chair, made an able speech, in the course of which he denounced the publication of the works of Eugene Sue and Paul de Kock, and rejoiced that there was an antidote in the publication of cheap and useful books in our country—by these means this tide of filth is to be rolled back. Influences such as existed here are the only means of saving the Union. Mere discovery in arts or science can do nothing for morals. Well regulated literary institutions act as a regulator of the centrifugal and centripetal forces. Youth in its ardour tending to shoot away in madness—Age in its wisdom holding back and keeping the other force in bounds.

To Chancellor Walworth's toast, which was 'Our venerable and venerated President, who understands the true secret of teaching others to govern by teaching them to govern themselves,' the venerable Dr. Nott responded. He was dressed in a long black coat and a blue or purple cap, from beneath which his silver hair trembled in the breeze. No one could see him without loving him, and at the same time mourning that his life must end so soon, for

'Upon his aged temples grow
The blossoms of the grave.'

'My children, said he, I come at the request of many pupils. Though sickness told me not to speak yet I could not refuse a request coming from my children and their children. My children, we have but one life to live, and therefore let us live it well. Man is mortal. Institutions such as this never die. By them we transmit to other generations our influences. They have done much good by reviving letters, but more by reviving the reading of the Bible. Where has the Bible gone and not carried with it love of arts, love of letters, love of liberty? The Bible alone meets the case of man. Chemistry can never discover an elixir which can reanimate the urn—but the Bible teaches us how life shall spring from death—how mortality shall be clothed with immortality.

When fifty years more shall have passed away, others will come up here—I shall not be here. Many of you, my older children, shall not be here—be it so. We shall separate after these ceremonies are ended, but not for ever—we shall meet in another world. I have been young, and now am old, yet I declare, that had I to live my life over again, I would live more than I have done for my God and my country. Were I to live ever so short a time, even if no longer than the merest ephemera floating in the sunbeam, I would rather soar with the eagle and be lost among the stars, than meanly to grovel in the earth with things that perish.

Some of you will be alive at that next jubilee, when I shall be forgotten. The cold earth shall soon rest on this aged bosom; and this arm shall be cold and senseless to the appeals of the poor and distressed. But you my children, see to it that, while you live, the poor shall never want a friend, nor the defenceless, defenders. And should it be my happiness to reach—O! happy thought—those mansions of bliss, let every angel bear tidings from earth to heaven of your good works. Let it be told in those mansions that other Brainerds, and Hales, and Howards, and Granville Sharps, have arisen. Nor feel your work accomplished till misery and vice shall cease on this planet, and virtue and happiness be universal. I shall close these remarks, my children, by offering the following sentiment, 'The alumni of Union College—distinguished less by honors received than conferred—having rendered their Alma Mater, while in the greenness of youth, venerable by their deeds.''

This off-hand speech and sentiment were received with great applause. The speech was a true piece of eloquence, not more for the beauty of its language than for his tones and manner of delivery, which cannot be reported.

LIBERALITY OF A CHURCH-OF-ENGLAND DIGNITARY.

Archdeacon Wrangham, in his Collection of learned Discourses and other miscellanies, having devoted a sermon to the defence of the peculiarities of his own church, weaves into it a description of a faithful, anxious, and assiduous shepherd of the English fold, which he thus concludes:—

'Not overcome with evil, he overcomes evil with good. These are the lawful triumphs of Christianity. This is the Charity, which beareth all things, believeth all things, hopeth all things, endureth all things. He has seen virtuous Unitarians, and virtuous Catholics, virtuous Calvinists, and virtuous Methodists; and though he neither, with the first, affirms the Father to be exclusively the proper object of worship, nor with the second prostrates himself before a host of created beings; though he presumes not, with one class, to contract the capacity of heaven, nor affects with another, in simulated or self deceiving ecstacies to anticipate its beatitudes,—he trusts that he is guilty of no spurious candor in professing his expectation (should he himself be accounted worthy, through that Savior in whom he has soberly believed as the sole intercessor with God, and the Redeemer of all mankind) of seeing them again in that kingdom, whither many shall come from the East and from the West, and from the North and from the South.' [Bible Christian.

I choose rather to regulate my faith by what God hath delivered, than by what man hath defined. [Archbishop Wake.

OXFORD.

The massive and time-worn structures of Oxford would suggest the idea rather of baronial castles, than of calm retreats of literature, were it not for the magnificent gardens and groves that mark the place as a fit haunt for the muses. One is here constantly reminded that it is treading on classic ground. There is something strange, especially to an American, in walking the streets of a populous city, so totally withdrawn from the sway of mammon.—Here literature sits in high places, and receives that homage which is elsewhere divided between rank and wealth. The antiquated scholastic costume, which is never out of sight, diamond shaped caps and black gowns being worn by all connected with the university, from the vice-chancellor down to the student in his earliest noviciate, materially enhances the impression on the visitor, that he is breathing a very different atmosphere from that of ordinary life.

The university comprises twenty colleges and five halls. So extensive are the grounds, and so numerous the quadrangles, one opening into another, around which the massive edifices walk, just as ignorant as at the originally the relative positions of the different colleges.

London itself did not surprise me so much as this ancient city. Multiply the population and commerce of New York by six, and give a proportionate expansion to its buildings and institutions, and you can form some idea of the great metropolis, but all the colleges in our country brought together, would bear no appreciable resemblance to the University of Oxford. The vast piles of buildings, gray with age—the churches and chapels with their lofty windows of stained glass, admitting a "dim religious light"—the towers and steeples, rising above the surrounding groves—the literary riches of the ample libraries—the old gothic archways—the long colonnades—the statues and paintings of the illustrious men whose genius still seems to hover around the scenes which they once frequented—make up an assemblage of objects, alike imposing to the eye and the imagination. No wonder that the organ of veneration is largely developed at Oxford, where the very air is redolent with antiquity; and science, far from noise and strife of the busy world, sits secure in her ancient fastness. [Charleston Courier.

MEMBERS OF THE EPISCOPAL CHURCH.

The Hartford Herald compiles the following statistics from the New Englander:—The Diocese of New York, embracing the eastern half of the State, contains 164 Episcopal congregations, with 13,436 communicants; less than 82 to each congregation. The Diocese of Western New York contains 116 congregations, and 5,369 communicants; or less than 42 to each parish. In the 117 parishes embraced by the Diocese in Pennsylvania, there are 8,865 communicants; or less 76 to each parish. The Diocese of New Jersey has 46 parishes, and 1,946 communicants. In the Diocese of Delaware there are 17 parishes, and 538 communicants; an average of less than 32 to each parish. In the Diocese of Alabama, there are 20 parishes and 349 communicants; about 17 to each parish. Maine had 485 communicants in the whole State; New Hampshire 500; Georgia, 700; Mississippi, 297; Louisiana, 331; Kentucky, 565; Florida, 182; Indiana, 379; and Illinois, 710. From these statistics we discover that a single Congregationansl Church in Hartford, (that of the Rev. Mr. Hawes,) contains more members than are embraced in *all* the Episcopal Churches in the nine following States: Maine, New Hampshire, Delaware, Alabama, Mississippi, Florida, Louisiana, Kentucky and Indiana.

WEST RIDING OF YORKSHIRE UNITARIAN TRACT SOCIETY.

The annual meeting of this society, and of the West Riding ministers, was held at Halifax, on Wednesday, June 11th. The service, which began at twelve o'clock, in Northgate Chapel, was introduced by the Rev. Wm. Turner, jun.

The sermon was preached by the Rev. J. H. Ryland, of Bradford. The preacher selected his text from 1 Cor. x. 11,—'Now, all these things happened upon them for ensample: and they are written for our admonition, upon whom the ends of the world are come;' and took occasion to show how the Scriptures should be received as containing historical records, not theological systems: that the custom of the Christian world was unhappily too much the reverse, and that the consequence was, we looked to the Scriptures for that which they did not contain, and missed that which they did. He showed, by a number of interesting examples and quotations, that wherever the true critical view of the Scriptures as a subject of study was taken, there almost invariably the tendency in doctrine was to what are termed in ecclesiastic phraseology, 'Socinian,' or 'Socianizing,' opinions, as in the cases of Grotius, Locke, Paley, Arnold, and many others.

At the conclusion of the service, the friends of the society adjourned to the old assembly

rooms, for a social repast. The chair was taken by the Rev. Wm. Turner, after a short introductory address from whom, and after a hearty reception of good wishes to 'The Queen,' which was acknowledged in a very interesting speech by Thomas Hardy, Esq., of Birksgate, the secretary (Rev. C. Wicksteed) was called upon to read the report for the past year. In the Report, which was a highly encouraging one, it was stated that upwards of two thousand tracts and books had been issued during the year; that in various places these had been put into active circulation, especially in Halifax, (chiefly by the agency of the minister to the poor, Mr. Wadsworth,) in Bramley, (by Mr. Benjamin Barker,) and in Leeds, by the exertions of Mr. Mill, the newly-appointed minister to the poor, and by the tract distributors connected with Mill-Hill Chapel, who had paid sixteen thousand visits during the year.

Mr. T. W. Stansfeld, jun., was appointed treasurer of the society, in the room of Mr. Shaen, whose retirement from the office in consequence of his removal from Leeds, was very much regretted; and a number of new works were added to the catalogue.

A very interesting discussion arose in the course of the afternoon, on the style of preaching most required by the wants of the time, and the topics most suitable for the pulpit, especially in the Unitarian body. Darnton Luptor, Esq., Mayor of Leeds, Thomas Hardy, Esq., of Birksgate, Edward Swaine, Esq., of Gomersal, and James Stansfield, Esq., of Halifax, Mr. Morton, of the same place, the Rev. George Heap, of Lydgate, and the other ministers present, all took a part. The main question seemed to be one that has been often discussed in the pages of the INQUIRER, whether devotional and practical preaching ought not now more generally to supersede controversial preaching, and the sounds of theological war. The prevailing opinion among the speakers seemed to be, that though the inculcation of practical duties, and the cultivation of the spiritual nature, should hold the first place in all Christian instruction, yet that a due admixture of doctrinal, and even occasionally of controversial preaching, was essential to the preservation of a manly life in our Churches, and an important part of our duty as confessors of what we deemed the uncorrupted Gospel of Christ.

Before separating, the following important resolution was unanimously passed:—

'That, in the opinion of this meeting, the tracts published by the American Unitarian Association are of a very excellent and useful character, and that it is to be regretted that the prices at which alone they can be obtained in this country are such as greatly to impede their extensive circulation. That this meeting believes that the British and Foreign Unitarian Association would confer a great benefit on all local tract societies, and through them on the Unitarian body and the public at large, if they would, by means of Mr. Joseph Barker's press, or any other mode equally cheap, bring out a large impression of the most valuable of the above-named tracts; and that this society pledges itself, if such an impression should appear within a few months, to take a considerable number of copies for its own use."

CHRISTIAN REGISTER.

BOSTON, AUGUST 16, 1845.

INSPIRATION.

The Watchman has replied to our article on this subject in a good spirit, and we are confident that if the discussion can be conducted in the same tone it will be useful to both sides.

We are sorry that he allows his 'religious faith, hope and joy' to find their 'chief foundation' in 'a belief in the plenary inspiration of the Scriptures.' It is an evil practice to consign our religious faith to the fortune and fate of any disputed question whatever. 'It is not necessary to subject it to such a condition. Whatever favorite notions of ours may be shaken or refuted by the progress of knowledge, or the force of evidence, we need not involve in jeopardy, on their account, our religious faith. It ought not to rest on, and be made dependent and secondary to, any theory of our own, but to have a foundation that would stand firm whatever changes might be wrought in our speculations or doctrines.

We must also express our regret at a proposition in the article of the Watchman, which, we are quite sure, dropped unwittingly from his pen.

'Perhaps,' says he, 'the Register did not observe, how easily this argument derived from a comparison with Transcendentalism could be turned against him. He maintains that Jesus Christ was fully inspired. WAS NOT THAT INSPIRATION THE ONLY EVIDENCE OF THE TRUTH OF WHAT HE SPOKE?'

Surely the Watchman does not mean to express the sentiment implied in the question he puts in the last sentence of this extract. It covers the ground occupied by the extremest Transcendentalism. It is a denial of the miraculous evidence. Upon second thought the Watchman will agree with us that inspiration was not the 'only evidence of the truth' that the Savior spoke, but that the WORKS that he did in his Father's name bore witness of him that the Father was in him and he in the Father.

The Watchman, with most others who maintain the principle of plenary inspiration, identifies the inspiration of the Savior and of his Apostles with that of the writings of the New Testament. We have no doubt that the Savior received of the divine spirit in its fulness; he was in the bosom of the Father, and the will and truth of God were made known to him. His knowledge had been received by inspiration, but it was expressed and communicated naturally, and in accordance with the ordinary laws of language. The Apostles, on the day of Pentecost, received views of truth by immediate inspiration, and they went forth and proclaimed to the world what they had thus received. The miracle—the inspiration—was in the reception, not in the uttering of the truth. In their preaching they needed no divine superintendency, but had only like honest men to tell what they knew. The same was the case with Paul, although he received his knowledge more exclusively from inspiration than those, who as followers and companions of the Savior had been eye witnesses and ministers of the word from the beginning.

The knowledge of the Apostles had been *received*, partly by personal observation, in the use of their natural faculties, and partly by inspiration. Both kinds were *communicated to other men*, in their preaching and in their writings, altogether by their natural faculties working naturally. This is our answer to that part of the Watchman's article in which he cites the Proem of John's Gospel. He now perceives that our views of inspiration relate to the communication of knowledge, not otherwise attainable, *from the divine to the human mind;* and that we do not think there was any occasion, for divine aid or superintending direction, in the communication, of knowledge thus received, from the *inspired mind to other minds*, whether by tongue or by pen. We believe in the transmission of knowledge from God to man, supernaturally, by inspiration. But the persons thus illuminated spoke and wrote as men.

There is no practical difficulty in this view. Paul and other inspired men, had received some of their knowledge from natural sources, and some from inspiration, as we have now defined it. In writing or speaking they did not always discriminate between the two kinds, although sometimes they did. In Cor. xi: 13, Paul distinctly and specially refers, as his authority and as the source of his information on the topic he was then treating, to his inspiration. In other places he says that he speaks after the manner of men, as a man—1st Cor. vii: 12; 2d Cor. xi: 17. Paul himself distinguishes between the various sources of his information 'either by revelation, or by knowledge, or by prophesying, or by doctrine.'

However the knowledge of the Scriptural writers was received, in communicating it to others they employed their natural faculties, and their speech or writings bore the marks of their particular personal merits, education, associations, and degrees of clearness of arrangement or accuracy of expression and recollection, and general traits of mind and style.

This view relieves us of difficulties, not otherwise to be surmounted. And converts what upon the plenary inspiration theory are fatal objections, into corroborative and confirmatory evidences.

The Watchman admits that if absolute variances and errors can be shown the principle of plenary inspiration must be given up.

He affirms, in perfect disregard of the authority of Calvin as an interpreter, that in John xxi: 23, 'brethren' does not refer to the *Apostles*. To whom does it refer?

He calls for other instances. We have already cited the accounts given by the Evangelists of the sequence of circumstances on the morning of our Lord's Resurrection. He takes no notice of them. We now again put them into the case.

If the Watchman will give a narrative of events which will harmonize all the various items in those accounts he will do what no ingenuity or learning has yet done.

If commentators and scholars could reconcile all contradictions, and disprove all errors and inaccuracies in the Scriptural books, we should not be particularly concerned to shake any one's conviction of their plenary inspiration. But as we cannot deny that there are contradictions and errors, we rejoice, as believers, in being able, and think it a part of fidelity to the Savior, to place the Scriptures on a ground that makes those very contradictions and errors redound to the credit of his cause, and strengthen the foundations of his church.

THE BAPTISTS AND HARVARD COLLEGE.

The last Watchman has an article, quoting President Quincy's notice of his earliest predecessors in that office, Dunster and Chauney, and upon the whole, giving encouragement to hope that the Baptists are not inclined to engage in the scramble for the control of the College, as mere auxiliaries and allies of the Orthodox, but to put in a claim of their own. As an independent sect, their co-operation in the government of the college would be desirable, but so long as they continue to act as a part of the great Orthodox combination of sects, we trust that they will encounter the resolute resistance of all the friends of liberal Christianity.

The Watchman says, alluding to Hollis, 'it is occasionally convenient for Unitarians to maintain that some Baptists are *liberal*.' We can assure the Watchman, that it would be most agreeable to us as it would be honorable to them, were the opportunity given us to recognize liberality among the Baptists. In the days of Thomas Hollis, and while such a noble charity as his prevailed among them, they stood in the foremost ranks of the friends of civil and religious liberty. There is no necessary connection between their distinctive principle and Orthodox intolerance or Calvinistic theology.

If such a Baptist should arise as Thomas Hollis was, having the requisite theological attainments, we should rejoice to see him in the Hollis Professorship of Divinity in Harvard College.

We believe that the corporation are allowing the foundation of that Professorship, which is less that $4,000, to accumulate. We hope that before it becomes adequate to the support of a Professor, a better and a higher spirit will prevail among our Baptist brethren, that, imitating the example of Thomas Hollis, they will cease to express and promote ill-will towards Unitarians, and recover their original position as enemies of creeds and tests and advocates and defenders of the rights of all to interpret the word of God for themselves, without incurring reproach or oppression on account of the doctrines they may derive from it.

In the mean time, we think that there are indications of such a progress among them. The discussion of the college question is showing that they are standing on higher ground than the Orthodox.

The "New York Recorder," one of their papers expresses itself as follows—

'On one point there is either much misapprehension, or much misrepresentation. It has been declared that this whole movement is only a new attack upon Unitarians by their old foes, the Orthodox, and that its end and aim is to oust the Unitarians in order that the Orthodox may take their places. Such are not the facts. This is primarily an educational movement. Its great aim is to make Harvard University a University for the State—the State that owns it, and in order to effect this aim, the present order of things must be changed, and the people of the Commonwealth take it into their own hands. Of the people, the Unitarians are a very respectable part. They are many in numbers, they are as a class, of high standing in society, they are friends and patrons of education, they have been liberal benefactors of Harvard—and as such THEY ARE ENTITLED TO GREAT CONSIDERATION in the control and advantages of that University,—but they are not the whole people, and they have therefore no exclusive claim in a College erected for all alike. It is just that others come in and share with them the control—that the corporation, the elective members of the Board, and the officers of instruction, be taken from all the sects into which the people are divided—that Congregationalists, both Unitarian and Orthodox, Episcopalians, Baptists, Methodists, Universalists, &c., &c., sit down together, and together consult the interests of public education. This is all that is required. And should any other sect hereafter attempt the control which is exercised now by Unitarians, thousands now contending against the present rule, would as manfully contend against the new usurpation. From the first we have been acquainted with this movement, and have borne an humble part in promoting it, and we aver that we have never known a purpose or a wish manifested to wrest from Unitarians any thing which is legitimately theirs. It is only contended that others shall share equal advantages, and of the justness of such a demand we see not how any reasonable mind can cherish a doubt.—In this, as in all things, God speed the right!"

We are not disposed to doubt that the Baptists would act upon these principles in good faith. They would, we are willing to admit, unite cordially with Calvinistic Congregationalists, Unitarians, Episcopalians, Universalists, Roman Catholics, and all other sects, in carrying on the college, and would send their sons to it, if administered on this comprehensive basis, by such joint councils gathered from every creed. Their leading presses have pledged themselves to this effect.

Before they lend their aid to let the Orthodox into the government of the college, would it not be well to ascertain whether they would engage, in good faith, to pursue the same liberal course.

We are somewhat curious to know, whether, if Roman Catholics, Universalists, and representatives from every form of religious opinion and worship were introduced into the government of the college, the Orthodox would do, as the Baptists have pledged themselves to do,—whether they would send their sons to the college, and make it the object of their patronage.

The people, before they lend themselves to the college project, will probably demand satisfactory assurance on this point.

BOSTON RECORDER AND CAMBRIDGE SCHOOL.

The Boston Recorder, speaking of the recent exhibition of the Cambridge Divinity School, used this language, 'A class of thirteen left the institution, HAVING BEEN EDUCATED BY THE STATE for the propagation of Unitarian Christianity.'

As not a dollar was paid by the State for the theological education of these young men, great attention has been arrested to this extraordinary misstatement.

The Recorder persists in it on the ground that the College belongs to the State, and the Divinity School to the College, therefore the divinity students are educated by the State.

That is; A. B. lives in Boston—Boston is a part of the State of Massachusetts—therefore A. B. lives at the expense of the State.

It would surely be better for the Recorder to acknowledge its error, rather than to vindicate its statements by such reasonings.

The truth is that the charges and the flings against Cambridge College have been repeated so often that those who bandy them about have come to believe them. We shall, as occasion offers, prove the falseness of them severally, and we earnestly recommend to those who have deceived, and been deceived by them, to acknowledge, when proved, the error and the wrong, and not make their case worse than it is by such fruitless attempts as that of the Recorder. We shall expose them; and they cannot be satisfactory to any sensible and honorable mind.

For the Register.

THE TWO SECTS.

MR. EDITOR:—Several pieces have appeared lately in your paper relative to a closer union among liberal Christians, which I doubt not afforded sincere pleasure to many other readers of your journal, as well as to me.

There are in fact but two sects of Christians,—the sect of the past, and the sect of the future. One is stationary, the other progressive. One has its eye riveted on the past, the other looks with animation to the coming time. Without any more violence than is inseparable from all broad generalizations, we may class the fragments of the Church universal according to this method; and while we make one great sect of those who believe in creeds, confessions, councils, ceremonies, Church governments, and human traditions, group together another of those who discard these things as important or essential, and rest on the Word of God, the exercised of private judgment and reason, or the interpretion of the inner light, and the simple belief in Christ as the Son of God, and the spiritual temper and life, as the grand pillars of religion. In the former we should put the Roman Catholics, the Calvinists, the Episcopalians, Baptists, Methodists, Presbyterians, and all those who claim the title of Evangelical; and in the other, the Unitarians, Universalists, Restorationists, Christians, Hicksite Quakers, Campbellites, and some classes of Baptists and Methodists.

It has been said that the great question of the day is between the Roman Catholics and the Protestants. But a more important question still is between the sect of the past, and the sect of the future,—between the Word of God, and the creeds and traditions of the past—between the right and the use of private judgment, reason, the inner light, or by whatever other name it may be called, and the imposed authority of other men in the shape of pope or presbytery. The question is, whether we shall remain forever bound to the opinions of dark and superstitious ages of the human mind, or rise and advance, when every thing else, the world of science, art, and literature, is unfolding new improvements and richer treasures.

Viewed in this light, it becomes a practical question, how shall those who agree in their essential spirit and aim, act as it regards general co-operation. And we would reply to this inquiry by saying that it would be natural certainly for those who are pursuing the old career to cling together, and for those who are following the new paths also to keep one another company. The Catholics and the Calvinists ought to have no quarrel. They are alike *in the interior sense* of their faith. They both believe in creeds, human authority, and all the so-called evangelical doctrines of Christianity. So on the other side, the liberal party is one, though called by different names. They are alike *in the interior sense* of their faith. And they ought to come into nearer sympathy. They may have arrived at different opinions, but their principles are the same. They are one in holding to the Bible over creeds, to individual conviction over imposed traditions, to progress over rigid adherence to the past because it is the past. They should therefore, be one in spirit and action, cherish a sympathy in one another's plans and prospects, and labor earnestly and unitedly in their appropriate and separate spheres, for the spiritual emancipation of their race. The right hand of fellowship has been extended to the Christians, let it be to the Universalists, to the Hicksite Quakers, to the movement party in every sect, who agree with us in spirit and essence, though not in form.

I was delighted with the friendly tone of your remarks towards the Universalists. May this tone ever prevail! I would cherish and express it towards all denominations, but many of them will not receive it. Let us then unite more with those who will unite with us. Let us, without dissolving our own body, or giving up our own name, form a 'Christian Alliance' with all who are hoping, laboring, and praying for the purification of the Christian doctrine from the errors of sixteen centuries. The work of union is going on, and it will soon appear that while there are many names and titles, there are but two great sects in Christendom—the sect of hope, and the sect of tradition—the sect of the Bible, and the sect of the creed—the sect of Christ, and the sect of the Church—the sect of the soul, and the sect of authority—the sect of the new world, and the sect of the old world. Can we long deliberate to which we ought to give our influence and prayers?

A. A. L.

For the Register.

WHIPPING AND SLAVERY IN THE LIGHT OF INSPIRATION.

MR. EDITOR:—It cannot have escaped your notice that the advocates of slavery and the advocates of corporal punishment have both appealed to the Scriptures in support of their views. Governor Hammond of S. Carolina, finds in the writings of Moses abundant evidence that he tolerated slavery, and urging upon his Orthodox opponents the inspiration of the Scriptures, which they acknowledge, he tries to rest satisfied in the belief that slavery is a Divine institution, intended to be a blessing to mankind. Those who think the use of the rod indispensable to good discipline in the domestic circle and in the school-room, find abundant authority, they think, for its unrestrained use in the Proverbs of Solomon, from which those who believe in the plenary inspiration of the Scriptures, of course, dare not appeal.

Now, it is not my wish to side with either party or discuss either question, but just to show how rational our Orthodox friends can sometimes be, by accident as it were, thereby showing, as they have done in regard to many of what they are still pleased to call their 'fundamental doctrines,' that common sense would often lead them right, if education and habit did not prevent the free exercise of reason.

At a late Convention of Teachers assembled at Syracuse in N. York, apparently to check some of the meliorations that have been proposed in the methods of instruction, and in the spirit of school discipline, a lecture was delivered by C. H. Anthony, A. M. Principal of Albany Classical Institute, the sole object of which seems to be establish not only the Divine *permission* of flagellation, but the Divine *command* to inflict it. After quoting such Proverbs of Solomon as, he thinks, absolutely enjoin the use of the rod in the education of children, and corroborating the wisdom of Solomon by a few passages from other books of Scripture in which the use of the rod is figurately used, of which passages he says, 'That God intends to sanction and enjoin the use of the rod is a fair inference from the fact that He has in all ages corrected his erring people under that figure,' he adds, 'From such inquiry we may easily arrive at the following conclusions, viz: *'The parent whom God most honors is the one that uses the rod in the education of his family.'* It was in vain that our friend the Rev. S. J. May, now of Syracuse, hinted to the Convention that in proving the total depravity of children, and inferring the consequent necessity of the rod to drive out what was 'bound up in their hearts,' the advocates of corporal punishment had freely quoted Solomon, but made no allusion to the language of *One*, who was greater than Solomon, and who said to his followers 'Except ye be converted and become *as* little children, ye cannot enter into the kingdom of heaven,' and whose precepts and example forbade the use of violent means'—notwithstanding all this, the Convention confirmed the Scripture argument of the lecturer by an almost unanimous vote! Now, to establish the authority of Solomon in the matter of flogging, it was necessary to insist upon the plenary inspiration of all Scripture; but, to oppose slavery it was necessary to take a very different ground. The paper that gives us the lecture in full, with expressions of approbation, is the *Religious Recorder* of Syracuse, and the same ground was taken by the Christian Watchman, of our city, a few weeks ago. But, yesterday, the Christian Reflector, an Orthodox Baptist paper of this city, in some remarks, headed 'The Bible and Slavery,' says, 'The following suggestions I do not remember to have seen in connection with questions upon slavery.' And what are the suggestions that are so new on this subject? I will try to give them as briefly as possible, although it was solely to introduce them that I prepared this article.

The first suggestion is, 'That the *Old* Testament is hardly to be regarded as the final revelation of the will of God *upon any subject*.' Did any heretic ever go farther than this?

2. 'If, with ancient allowances there is connected no position for their general dissemination,* they are to be regarded by those whom they have happened to reach in consequence of their connection with something else, *just as though they existed not*. When it can be shown to be right to preach Judaism, we may be justified in avowing the allowances of Judaism. *Christian principles, however, are the only ones for* MANKIND.'

3. 'If another form of government had obtained among the Jews *there might have been no slavery*.' The favored nation with a form of government directly from the Divine hand was *blessed* with the institution!

4. 'The spirit of the last Prophets was much more like that of Christ than the spirit of the first. It is remarkable and *very significant* that pro-slavery men never refer to the last half of the Old Testament to sustain themselves. From Moses to Christ there is something very much like gradual emancipation!' Is not this rank Unitarianism?

5. 'While it is alleged that Christ and his Apostles said nothing on the subject, it would be highly interesting to see the man *who knows this to be a fact*. All that Christ and his Apostles preached has not come to us.' Does the writer wish us to resort to traditions? But he adds, 'When silence exists, it occurs, in some instances, not so much from policy as from necessity, *for no one can do all things in any one age*.' Does this mean that we are to look for another revelation than that by Jesus Christ.

Now, Mr. Editor, if the Christian Reflector, the Religious Recorder, the Christian Watchman, or any other Orthodox paper had caught such *suggestions* in the Christian Register, what terms could have been found sufficiently expressive of their abhorrence of such disrespect for the inspired Word of God? Here is an acknowledgement that the Old Testament does not express the will of God upon any subject;—that Moses and the Prophets and Solomon were superseded by the Gospel—that the Gospel only revealed enough for one age of men, &c., &c. What becomes of the authority of Solomon in matters of discipline, and what becomes of the whole theory of plenary inspiration? The writer in the Christian Reflector promises another essay; let us hope that he will follow the ray of light that has broken in upon him.

CONSISTENCY.

* The writer had previously said that there was no command that the *Old* Testament 'should be preached to *every* creature,' as was the case with the New!

For the Register.

NORMAL SCHOOL CELEBRATION.

An interesting celebration of the present and past pupils of the Normal School, took place at West Newton on Tuesday last. The morning exercises consisted of an address of welcome, by Miss Lincoln, assistant teacher, which evinced a high order of talent, the reading of communications, and an admirable address from Hon. Horace Mann, interspersed with appropriate music. An elegant collation was provided in a grove near the school, after partaking of which, addresses were made by J. T. Buckingham, Esq., Prof. Brooks, Prof. Andrews, Dr. Kurtzer, Wm. B. Fowle, Esq., Rev. Messrs. Robbins, Harrington and Barnard of this city, Rev. Mr. Buckingham, of Trenton N. Y., Rev. Mr. Allen, of Northboro, Rev. Mr. Gilbert of Newton, Rev. E. M. Stone, of Beverly and Mr. Pierce, the Principal. A large number of the past pupils and friends of the school were present, and the occasion was one of deep interest, and pregnant with good influences.

WESTERN CORRESPONDENCE.

VERNON, N. Y., July 14, 1845.

MR. EDITOR.—I have now approached within a few hundred miles of home, having past since I left Chicago through the State of Michigan to Detroit, thence by the way of Buffalo to Cuba, Allegany Co. N. Y., where I spent the Sabbath, July 6, preaching for my brother, the Presbyterian minister of that place. You can judge of the miscellaneous character of the congregation which I addressed, from the fact that it was composed, as I was afterwards told, of persons belonging to *eight* different sects and *six* different nations. I had a delightful ride in an open carriage through an interesting region, seldom visited by travellers, and of which little I suppose is generally known; taking the route from Attica, on the rail road, through Pike, Rushville &c. to Cuba, a pleasant village environed by hills, in the centre of which the unfinished Erie rail road intersects the unfinished Genesee Canal.

On my return from Cuba, I unexpectedly encountered one of the greatest natural curiosities that I have seen, the Falls of Portage. The Genesee River here passes through a *gorge* in the mountain, having worked for itself a channel through the solid rock, the walls of which, are of the prodigious height in some places, of more than 400 feet, and upright as walls of masonry.

There are three principal falls, one of 60, one of 90, and the third of 120 feet. It made me dizzy to look down from the brink of this awful precipice upon the stream running quietly below. It is near this place, that a tunnel has been made, one fourth of a mile in length, through the rock, and which forms in its unfinished state, one of the gloomiest caverns imaginable. The roof, which was to have been arched with stone, is supported by timbers, which, being kept moist by the water, which trinkles down from the superincumbent rock, are fast going to decay, and seem just ready to fall upon the heads of those who venture in. I groped my way some 15 or 20 rods, when on looking up and seeing my perilous situation, I retreated as soon as possible, and felt greatly relieved on emerging into open day.

On the summit of the rock, directly over the tunnel, stands a grotesque looking building, constructed of logs, erected for the use of the superintendent of the work at the cost, as I was told, of $4000. I attempted to gain admission, but the doors were fastened and the house deserted. The whole region looks desolate, a few shanties only remaining, occupied by Irish families, who have been employed on this expensive and now useless work. From Portage, I proceeded to Mount Morris, and thence took the Canal boat to Rochester 50 miles, through the celebrated Genesee valley, one of the most fertile regions in the State. The day was fine, the accommodations good, the company pleasant; and nothing was wanting to make our ride through this region, at this season of the year, perfectly enchanting. I was sorry I could not stop long enough at Rochester to call on brother Holland, of whom however I heard a good report. I passed a day at Syracuse, and as brother May had appointed a meeting at his Church, I accepted his invitation to give some account of the Churches of our faith which I had visited on my journey, and on Saturday took the cars for this place. I preached on the following day, for my friend and former pupil Rev. Henry Emmons in a neat and commodious Church, which formerly stood at Oneida Castle, about five miles distant and was originally built for the use of the Oneida Indians, who, till quite recently, occupied a large tract of excellent land in that region, but have since been removed to Green Bay in Wisconsin Territory. A small settlement however, consisting of about 150 persons, still remains in the neighborhood, who are represented as being favorable specimens of the Indian character. I found the society at Vernon much larger than I had supposed, and apparently in a healthy and flourishing state. Although nearly overcome by the heat of this memorable day, the hottest day of the season, the thermometer standing in many places at from 98 to 102 in the shade, I rode five miles in the hottest part of the day, to Oneida Castle, where I preached in the evening to a respectable audience collected in a school house. Several families belonging to Mr. Emmons' Society reside near this place, and they have it in contemplation, if they can obtain the means, to erect a small church, which it is thought would be soon filled, and in which Mr. Emmons would preach one half the time, dividing his labors between Vernon and Oneida Castle. I was assured by responsible men, that, in case they should obtain funds to build a Church at the latter place, they would ask for no further aid towards the support of their excellent and much beloved pastor. With a little encouragement from abroad, I have no doubt that the work would be entered upon at once and soon brought to a successful termination.

J. A.

NEW PUBLICATIONS.

I. A Memoir of the late Joseph Peabody, Esq. from Hunt's Merchants' Magazine, for August, 1845. New York: Printed by G. W. Wood, 29 Gold street.

The memoir of this distinguished merchant and excellent citizen, which enhanced the value of the latest number of the Merchants' Magazine, has been published as a pamphlet in a neat and convenient form. It is from the pen of a writer well qualified, from personal acquaintance, and practised skill as a delineator of character, to discharge the office.

Mr. Peabody was a gentleman of great dignity and excellence of character, of most irreproachable integrity, and of extraordinary sagacity and judgment as a man of business; and by a life of great energy, enterprise and success, placed himself in the front rank of American Merchants. We are glad to record his name and worth in our columns by the following extracts from the Memoir.

'Mr. Peabody did not fail to derive every advantage which commerce yielded under the fostering hand of government, at that time so liberally extended; and, by honorable competition, soon rose to wealth and influence. He continued gradually to increase the number of his ships with his accruing means, until they floated in every sea. To particularise his very numerous enterprises, during the threescore years he was a ship-owner, would be monotonous; and the classifying and illustrating of the different branches of trade which he successively embraced, commencing with that of our own coast, and ending only with the farthest Indies, would occupy a space far beyond the limits of an article for a periodical journal, without affording matter of interest to any but the most curious admirer of detail. Let it suffice, therefore, to enumerate important statistics relating to a business, the magnitude of which has seldom, for so long a period, been conducted by the enterprise and industry of an individual.

Mr. Peabody built and owned eighty-three ships, which, in every instance, he freighted himself; and for the navigation of them, he shipped at different times, upwards of seven thousand seamen. Since the year 1811, he has advanced thirty-five to the rank of ship-master, who entered his employ as boys. He had performed by these vessels the following voyages, viz:—to Calcutta, 38; Canton, 17; Sumatra, 32; St. Petersburg, 47; other ports in the north of Europe, 10; the Mediterranean, 20, before the war of 1812.

To the West Indies, Spanish Main, and along our wide extended coast, they are unnumbered. He had also for several years, a large interest in a northwest coast trading and navigation company.

The complicated concerns of these varied enterprises were conducted without effort, as system pervaded every department; and by such prudence and foresight were his arrangements characterised, that there never was a time when Mr. Peabody could not, at a day's notice, by the disposition of stocks and merchandise on hand, liquidate all his indebtedness.

Although engaged in active business for more than threescore years, to the extent of millions of dollars, and connected with thousands of agents of all descriptions, yet so maturely were his contracts considered, so respectful was he of the rights of others, and so much more did he prefer to submit to slight pecuniary sacrifices than to hazard his peace of mind, that he was never involved in ligitation or controversies.

Conscious of the force of his own natural powers, and of the correctness of his judgment in what concerned the business of his life, Mr. Peabody manifested a diffidence rarely observed in one so pre-eminently successful; and scrupulously avoided delivering his thoughts upon subjects to which he had not particularly directed his attention.

His life may be considered of much more advantage to the community than that of many whose names are emblazoned in our annals merely from their connection with public events; for very few, at the end of their career, can point to so much positive good effected by unaided personal efforts.

Mr. Peabody closed his invaluable life, after a short illness, on the 5th of January, 1844, at the advanced age of eighty-six years. Two sons and a daughter have survived him. In person, he was tall and commanding, with a carriage dignified, yet blended with singular modesty. From his reserve, few had an opportunity justly to estimate the strength of his intellect, or the refinement and delicacy of his sentiments. The lofty tone of the latter, and his dignified character, could only be appreciated by those who, for a long period, were in constant intercourse with him. We have never known an individual who, in daily life, so uniformly preserved an entire self-respect, and, at the same time, was so courteous and yielding to his friends.

His temper was hasty, but he was never known to utter a word in anger which he was obliged, in the cool moments of reflection, to recall with regret; or to compromise himself, at such moments, in any way to lessen his own self-respect, or that of others.

Possessing, naturally, the keenest sensibility, great moral efforts alone sustained him on various occasions, when others, whose habits of self-control were less firmly fixed, would have succumbed.

Decision, firmness, prudence and perseverance, were fully exemplified in his character. To great discernment in matters of business, (in which he was seldom deceived by appearances,) to him was given, also, an almost intuitive foresight. No general ever possessed a more ready eye—could better plan his enterp rises or calculate the chances of success or defeat.

Mr. Peabody was, for many years, a communicant of the Unitarian church, and no one more implicitly obeyed its injunctions, or paid a more becoming deference to its ordinances. His religious sentiment was deep and practical; he left, however, to others the discussion of doctrines, and was firm in the belief that

'He can't be wrong whose life is in the right.'

His associates were of the highest character. An unbroken intimacy of many years existed between him and William Prescott, whose long, distinguished, and useful life, soon after his own, was also closed without a reproach. Another much valued friend, was the late Timothy Flint, the early and elegant historian of the west, who inscribed his last work to Mr. Peabody; and as this grateful tribute to a benefactor is so expressive of their long cherished intimacy, we trust it will not be considered out of place to close our article with a transcript of it:

'I have ventured to inscribe this book with your name, because I wished to prove, that, much as I have wandered, my heart and affections have still had their stationary points. It is my pride to hope, amidst all the vicissitudes through which I have passed, that the friends of my youth will be those of my age. Years, in their flight, will never shed the mildew of oblivion over kindnesses which have marked every period of my intercourse with you. Those kindnesses are alike associated with the remembrances of scenes that have passed in the land of my birth, and in distant regions west of the Mississippi. To you it is owing that I ever appeared before the public. I know not if the public will thank you, or if it aught. I feel that I, at least, ought never to forget the kindness and munificence of the motive. While your keels plough every sea, bringing home rich harvests of commerce, I have always known you the earnest and consistent friend of the sacred soil and the plough. This acquaintance with your predilections, apparently so foreign from those which have governed your pursuits in life, has added an inducement to inscribe to you a book which treats upon a country almost solely agricultural, and naturally richer in resources of that class, as I deem, than any other. In doing this, I beg to be allowed to express my affectionate prayers, that the repose of your age, in the midst of your children, may be as long and as happy as your past life has been honorable and useful.''

II. The Seventeenth Annual Report of the Sunday School Society, with the addresses at the public Annual Meeting, 27th May, 1845. Boston: Samuel G. Simpkins, 1845.

This is a valuable document, containing as it does the Report of the Corresponding Secretary, Rev. R. C. Waterston, with all the Addresses in full at their Public Annual Meeting. The Report is adapted to the times. It answers the important question, what shall be taught in our Sunday Schools? This is regarded as a vital question,—and the reply is, 'Teach the Gospel. Teach Christ as the Evangelists taught him. Teach Jesus in his life, in his perfect example, his purity, his devotion, his love. Teach Jesus, in his precepts, and his doctrine. Teach Jesus from his birth to his ascension. With the glorious manifestations of his miraculous power and the wondrous force of his divine truth.'

The Addresses which are reported at length are full of excellent thoughts given with spirit and with power. They deserve to be carefully studied by every Sunday School Teacher.

As a package of these reports is forwarded by the Society to every Pastor and Sunday School, we trust they will reach the teachers of all our schools, and excite a new and living interest in the work of Gospel Instruction. **

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

WILLIAM R. WILLIAMS, D. D.

In this department of the Register, it is our purpose to present selections from the religious press, that will indicate the tendency and form of sentiment prevailing in the different sects, the spirit of their literature, any particular movement that may be made among them, every advance towards the truth, and every expression of good feeling and christian charity, as well as every striking instance of sectarian narrowness, or ebullition of bigotry, intolerance, and ill feeling.

It will be much more agreeable to our taste to present what will give rise to sentiments of approbation, than of condemnation on the part of our readers. We shall be particularly watchful to find and adduce evidences of a higher and better state of feeling, not only towards us, but on all subjects, in the periodical literature of the Othodox sects—and it will be particularly desirable, in our view, to bring forward to notice, and do what we can to extend the reputation of, men of real genius learning and merit who may appear among them. We regard every great and good mind that rises in the Christian world, however unfortunate may be the circumstances that have affected his creed, as an *impelling power*, promoting the advancement of the sect to which he belongs. He cannot but impart a stimulus and an activity to those upon whom his influence operates. The infusion of intellectual and moral life and energy into a denomination cannot fail, in its final effects, to liberalize it, and bring it more under the sway of truth and charity.

With these views we present to our readers a specimen of the writings of the gentleman whose name is at the head of this section of our religious summary.

William R. Williams is a Baptist minister, in New York City. His father was a Baptist minister. We think that we were informed by our respected friend, Rev. Dr. Sharp of this city, that it was under the preaching of Mr. Williams, the father, that he was converted; that he was baptised by him; and entered the ministry under his auspices. The son was, originally, a lawyer. While still a very young man, and not long after coming to the bar, he united with certain Baptist brethren in gathering a Church, the same to which he now ministers, in Amity street New York. President Wayland presided at the organization of the Church, and, before he took his leave of the brethren, advised them to lose *no* time in procuring a minister, but to look around for one immediately. Hereupon, one of the brethren, a respectable man, rather more advanced than the rest in age, rose and said that he had long been under a conviction that, if a society of christian brethren were competent, in the materials that composed them, to become a church, they were competent to find within their own number all the elements requisite to carry on a Church. Impressed by this view he had turned his thoughts upon his brethren, for the purpose of ascertaining which, if any, of them would be most suitable to the office of a minister, and there was one young brother, who, if the Lord should so dispose his mind, he was sure would be found eminently qualified for the work. Saying this he pointed to William R. Williams, who rose evidently under the most overwhelming excitement, and stated that he recognised what his brother had uttered, as a call from God. He proceeded to say that his own mind had for some time been pursuing that direction, that he had felt a deepening and strengthening inclination towards the ministry, but that distrusting his qualifications, he had never breathed a syllable in reference to the matter, to a human creature. Under the circumstances, when ideas which had thus long occupied his heart were proclaimed by a brother with whom he had never communed, at all, on the subject, he could not but regard what that brother had said, as a divine sanction of his own private, but unuttered, wishes. And from that hour he devoted himself to the necessary preparations, and became, as he still is, the minister of the Baptist society in Amity street.

A few years ago we had the pleasure of hearing William R. Williams, in his own pulpit.—It was on the occasion of a service preparatory to his communion. With the exception of ourself, occupying a remote seat as a passing stranger, there seemed to be no one present but the members of the Church. The discourse was delivered without notes, and evidently with no more preparation than of a full head, and a mind bright and warm with the radiance which christian faith kindles in a genius of the purest and highest order.

Such pathos, such profound tenderness, such delightful strains of true christian sentiment and

affection, we have never heard. Simplicity and richness of language, imagery, and association, were combined in the highest perfection. His manner was familiar, but serious; and charming as the whole service was, it had the singular merit, of concentrating and absorbing the attention and interest of the hearer on the subject, which was the claim of the Saviour upon the heart of man, rather than in the speaker.—We are quite sure that, if we had met him the next day, in the street, we should not have recognised him.

☞If any of the statements we have made are incorrect, we shall be obliged to our Baptist friends for correction; they are made from memory, and were derived originally from conversations, held years ago.

It is not to the credit of the taste of the leading and fashionable circles in New York City, that admiring crowds gather to the great Churches to hear ordinary preachers of the Episcopal and Presbyterian denominations, while men of real genius, like William R. Williams, attract none of their notice. We found upon enquiry that his name was scarcely known among them.

This leads us to remark that there is no place in the country where the professional and prominent classes are so prejudiced, and so blind to merit, out of the sphere of fashionable pulpits, as New York City: and it is an evidence of the extraordinary ability and eloquence of our preachers, Dr. Dewey, and Mr. Bellows, which can only be appreciated by those who bear in mind what we have now stated, that they have broken over the charmed barriers, and compelled the observation and respect and admiration of the highest levels of public opinion in New York City.

As a specimen of the style and genius of William R. Williams, we present extracts from a report on the state of religion in the Hudson *River* Association (Baptist). He indulges, it will be seen in the martial phraseology of the Othodox, which we have noticed in others, but the reader will trace, we think, refreshing evidences of a genius which cannot but be admired.

'In the absence of the Corresponding and Circular Letters which once formed a portion of the acts of your body, your committee may be forgiven, if they append to the details of the condition of individual churches, some remarks on the general religious condition of our body, coming also, as the theme does, within the legitimate purposes of our appointment as a Committee upon the state of religion.

In the maintenance of harmony generally among the several churches composing this Association, in their mutual relations to each other, and the degree of internal peace and concord their letters portray, in the continued growth and prosperity of this Association, that has now but reached its 30th anniversary, in the more elevated standard of literary culture in our ministry, in the larger and more attractive houses of public worship several of our churches have within a few years reared, and in the growing spirit of systematic liberality, your Committee see causes for wondering thankfulness to Him who is the giver of every good gift.

But they would not overlook or disguise, on the other hand, the dangers to which we are as churches specially exposed in the present day. If a spirit of worldly reliance take the place of the old simplicity and devout spirituality of our forefathers, we shall impoverish ourselves by the exchange. The world, when subsidized to do the work of the church, has, like a dishonest servant, always robbed the Zion of God of more than it earned. If our trust be in worldly refinement, learning, taste, and policy, we shall betray the secret of our God-given strength to the aliens; and other denominations of greater worldly resources will win from us eventually, the adherents that mere worldly arts have obtained for us. As to circumstances in the country generally, and without the bounds of our churches, that demand of us particular vigilance and prayerfulness, it is evident that the spirit of controversy is becoming rife. Various evangelical churches that have wrought together in harmonious co-operation, are beginning to look on each other with distrust: and each section of the Christian host seems disposed to fall back upon, and strengthen with new outworks, its own sectarian position. Over our world again the omens of an impending conflict between the anti-christian church of Rome, and those churches that hold a purer faith, seem thickening and darkening with every day. Placed in trust with the truth, we need cherish a holy jealousy and enlightened self-distrust lest we impair its influence by the temper in which we propound and defend it, lest we hold the truth not so much in the love of it, the truth, as in the love of self; and mingle strange fire in the censers that should revolve before God's altars, not only filled with a pure incense, but lighted by a flame that has fallen from heaven.

Among the needs of the time, as growing out of such spirit of controversy, and as required also by the large numbers added to our churches in recent years, who are as yet little versed comparatively, in the great mysteries of godliness, your committee suppose that a more doctrinal style of preaching may be found requisite than has heretofore prevailed. The world must be told, with fearless fidelity, of her doings, and their character before God; and the church must be told of her duties and the claims of her Lord; but of these practical teachings, the great doctrines of the gospel must furnish the lever to move either the world or the church.—God indited not his word in vain: and the storms of delusion, that from time to time sweep over the churches of the land, and spare not those of our denomination in their ravages, admonish us that the disciples of Christ need learn all the lessons that the Master has thought worth preserving and transmitting in the New Testament. As the church gathers in her raw recruits, she must train each to become 'a good soldier of Jesus Christ,' capable, as the apostle requires, of 'enduring hardness,' and bold to achieve wonders of valor under the Captain of his salvation. Our churches, if they were to sink into a mere unarmed and undisciplined horde, without watchword or standard, uniform or weapons, could scarce be entitled to claim the success or honor that belong to

'The sacramental hosts of God's elect,'

It is especially in the emergencies and exigencies of our time that we need to see in our membership an array, equipped out of the armories of God's word, united in sentiment, discipline, and practice; rallying around one standard, lifting one shout, like the primitive disciples, '*of one heart and of one mind*,' and moving upon the common foe in one dense phalanx, as befits the church and bride of the Redeemer, 'fair as the moon, clear as the sun, and terrible as an army with banners.' To arm and array her thus, we must ransack the arsenals of Scripture. Mere appeal to feeling, mere exhortation, and mere argument, are not any or all of them enough. We need the great systematic principles of the Bible urged home on the intellect and the heart, backed by united prayer, and sent into the soul by the Spirit of God, ever honored, ever invoked, and trusted absolutely and alone, as the Giver of union, of holiness, and faithfulness. 'In the name of the Lord will we set up our banners,' and 'look unto the hills whence our help cometh.'

Pastors then must train themselves that they may train their people.

But beyond the pastoral relation there is a relation more important still to the well-being of our churches, it is the close and constant relation to be kept up between the individual Christian, and his God. The piety, the prayerfulness, the faith, the brightening holiness of Christian character, in you, the private members of our churches, brethren beloved in the Lord, are the chief resource and reliance of your pastors, next after their paramount trust in Christ Jesus, and the Divine Paraclete: 'Ye are our epistles.' If Baxter truly testified that he saw generally the character of his own private exercises in the closet and the study reproduced in the same week in the feelings and spirit of his people, we as pastors, would take to ourselves a large share in the humiliation that is forced upon the church, when she becomes remiss, inert, and self-indulgent. We would read our sins in your deficiencies. And if, on the other hand, the love you have often and warmly professed, and liberally exemplified towards your pastors, be all you say it is, and sincerely say it, show it, we entreat of you, by lives of prayerfulness and high spirituality.—Crane yourselves up to the high level of the demands of the times. Be even here and even now, to your exulting pastors, ere the splendors of the Last Judgment burst on a startled and doomed world,—be already 'our joy, and the crown of our rejoicing.' Let not a listless, fruitless membership impeach us, your servants in the gospel, of a faithless pastorate, and a dishonest pulpit.

In an era of controversy, we need to be cautioned against being carried about by every wind of doctrine. Amid the novelties of our times, and the continual craving for change—amid the boastful professions of a vain philosophy, that would be wiser than the everlasting gospel, remember that the great truths of religion, the primal doctrines of Christ's word, can never become obsolete, antiquated or inefficient. An Athenian spirit, ever seeking the new, is little likely to find and hold the true.—Theology should not consult like millinery and tailoring, the latest fashions. The law of God is as indestructible as the throne whence it was fulminated; the gospel of Christ as enduring and eternal as the judgments of the bar where its hearers are to meet and answer its claims.—Nor should we suppose that freedom implies license of perpetual change. You belong to a denomination that rejoices in its freedom and in the strict jealousy with which it guards the independence of each church and of each church member. But it is not the freedom of innovation, or the independence of a lawless self-will. Neither a church nor church member is free to improve by any new-fangled doctrine, or discipline, or philosophy, or revelation, on the great truths of the Holy Ghost's giving, as the first believers received them. To the additions of the visionary, the philosopher, or the votary of traditions, return the one reply, 'It is written;' and thus preserve to your churches the only true liberty, that wherewith Christ maketh free, and that is found in believing His word, and His whole word, doing His commandments, and bearing His yoke, and no other yoke but His. To a liberty thus guarded adhere evermore; but lean not to the fickleness of those ever learning, but never able to come to the knowledge of the truth. Like the noble stream that gives name to your Association, whose rock-built precipices frown fixed and unchanging now as, when the Indian's bark canoe was paddled at their base, whilst the *waters* that lave them are ever fresh and ever changing, with each hour that rushes over them, let us learn, as Christians and as churches, to unite the permanence of true principle with the unfettered freedom of a love that delights ever in new acts of obedience to its Lord. Let us combine the fixedness of old and immutable doctrines with the freshness of a continued progress in all that can adorn our profession, bless our race, and honor the Master that bought us: and if we retain to our death the old faith that we had in our spiritual birth into the Israel of God, and that is as stable and immutable as the everlasting hills, let us add to it the freshness of a new baptism of gracious influences, daily experienced as our souls are again plunged in that heavenly river, ever the same, and yet ever new, 'the streams whereof make glad the city of our God.'

THE PRESBYTERIAN CHURCH.

General View of the Presbyterian Church in the United States of America in the year 1845.

The Presbyterian Church in the United States of America, embraces *one thousand five hundred and sixty two* ordained ministers; *two hundred and twenty four* licensed preachers; *three hundred and forty six* candidates for the ministry; *two thousand two hundred and twenty nine* churches, and *one hundred and seventy one thousand eight hundred and seventy nine* members.

During the last ecclesiastical year, the three new Presbyteries of Buffalo City, Fort Wayne, and New Orleans, have been organized and duly recognized.

There have been added to the Church during the same period, seven thousand three hundred and twenty nine communicants, on profession of their faith, and five thousand and seventy six on certificate, making the whole number of Communicants at present, one hundred and seventy one thousand eight hundred and seventy nine.

There have been reported,

Baptism of Adults,	1929
" of Children,	9608
Licensures,	69
Ordinations,	64
Installations,	76
Dissolution of pastoral relations,	46
New churches organized,	55
Ministers dismissed to other denominations,	10
" received from other denominations,	11

The whole number of Ministers now in the Presbyterian Church, is fifteen hundred and sixty-two; the whole number of Churches, two hundred and twenty nine.

The amount collected for different benevolent objects, as far as reported, is two hundred and seventy thousand two hundred and eight dollars.

It is necessary again to state, that from the defective character of many of the reports, these several totals are only to be regarded as an approximation to the true state of the facts. Thus, as a single item, upwards of eighty thousand dollars have been received for Foreign Missions, as seen by the report of the Board, while less than fifty-two thousand are reported in the Statistical Tables of the Presbyteries.

HARTFORD, CONNECTICUT.

The following extract from the correspondence of the New York Commercial Advertiser, gives some interesting particulars respecting a city, which is a scene of vigorous, and we trust they will prove, well-rewarded efforts, to establish a ministry of our faith. It contains striking notices of two of the ministers of that place, Drs. Hawes and Bushnell.

'Hartford was first settled from Newtown (now Cambridge,) Mass., in 1635, the main body of the settlers not arriving till the following year. These, about one hundred in number, men, women and children, led by the venerable Hooker, passed through the trackless wilderness with no guide but the compass, no couch but the naked soil, no cover but the heavens, and no confidence but in God's providence and their own exertions. Their food was the milk of the cows they drove, and their only beasts of burden were their own shoulders — Mountains had to be scaled, swamps waded, thickets and rivers passed; and yet there was not a murmur, though a large part of that little band had grown up in England in wealth and delicacy, and were strangers to fatigue and danger.

The city thus planted is on the west bank of the Connecticut River, about fifty miles from its mouth. It is the centre of a district, extensive and wealthy both as to agriculture and manufactures, and is connected with all the larger cities of the land by railroads and navigable waters. Its population is some twelve thousand; its banks five; its churches fifteen, and its newspapers and periodicals the same number. Its manufactures are of the value of $1,500,000 per annum, and more than twice as many books are published here as in any other place of equal population in the United States. The city is distinguished not only for its enterprise and wealth, but for the variety and tastefulness of its private and the number and elegance of its public buildings.

Here is the "American Asylum for the Deaf and Dumb," with 170 pupils, all of whom are taught to speak and hear, by sight, as well as the busy crowds among whom they walk as in the silence of the dead. Here is the noble "Retreat for the Insane," where kindness controls better than chains, and hundreds of maniacs once thought hopeless have been restored to health, and society, and friends. Here is "Trinity College," a highly respectable and beautifully situated Episcopal institution; here the "Charter Oak," in which the charter of the colony was hidden and thus preserved, when demanded by the agent of James II; and here the "Wadsworth Athenæum," the noblest edifice of its kind in the entire land, within which is the valuable collection of the Connecticut Historical Society—the librarian himself a choice specimen of antiquity, and a hearty worshipper of all its relics. Here, among other curiosities, I saw the chest of Elder Brewster, brought over in the May Flower, and the old tavern sign of General Putnam, of wolf-hunt memory, and the very shirt worn by the gallant Ledyard, when basely murdered by the British at Groton.

In another part of the city was pointed out to me the spot on which settled, as she originally came from England, an early maternal ancestor of President Edwards, one of the greatest and best men the world has ever known, and one family of whose descendants, in the direct line and bearing the same distinguished name, still reside in the city. On the spot above alluded to has of late years stood the elegant mansion of the husband of the accomplished Mrs. Sigourney, though from the reverses of fortune it has now passed into other hands, while she is equally happy and respected and useful in a plainer abode. Here too, in this city, lived Ledyard the traveller, and Trumbull, the author of McFingal; and here now live Gallaudet, the originator for this country of asylums for the deaf and dumb, and the ex-Governor Ellsworth, and Williams, the present Chief Justice of the State; both the latter being deacons in the Congregational Church, thus crowning the highest civil honors, by becoming humble servants at the altar of God.

The Churches of Hartford are neat, and some of them highly tasteful in their structure. In one of them preaches Dr. H——, a very pilgrim in appearance, tall, grave, plain, with hair cut square, and cane in hand, as if just from the 'May Flower' as she lands;—in the pulpit awkward, but earnest, with little argument but much feeling, and taken all in all the most effective preacher in the city. In another is Dr. B——, a preacher of strange texts, and stranger sermons, ever aiming at originality, and sometimes reaching it, vivid and fresh in his views of truth, but often fantastical and wrong in its presentment, but still, on the whole, quite a good preacher. Over one of the Episcopal Churches is Mr. B——, meek, quiet and good; and in the other, a son of Dr. C——, of your vicinity,—a man of some poetic talent, but whose bigotry has led him to more than one such coarse attack on non-Episcopal Churches, as is contained in his 'Iscariot Chapel'—a reproach to any one that could indite it.'

CHURCHES IN PHILADELPHIA. There are in Philadelphia 17 Baptist Churches, 11 Roman Catholic, 1 "Christian Chapel," 12 for colored congregations, 1 Disciples of Christ, 2 Dutch Reformed, 20 Episcopal, 7 Friends, 3 German Reformed, 2 Jews' Synagogues, 5 Lutherans, 2 Mariners, 22 Methodist Episcopals, 4 Methodist Protestant, 1 Moravian, 2 New Jerusalem, 33 Presbyterian, 1 Unitarian, 4 Universalist, 1 Independent. Total, 150.

CHURCHES IN BALTIMORE. It is stated that there are 100 Churches in the city—of which the Methodists have 32—the Presbyterians 13—Roman Catholics 11—Protestant Episcopal 10—Lutheran 7.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The harbor of Castine is sheltered from every wind, and capacious enough to hold the navies of the world. Its shores are so bold, and its water so deep that the largest vessel may ride within a stone's throw of the beach. A correspondent of the Boston Daily Advertiser, says 'I have often heard of the beauties of an Italian sunset; but give me the splendors of a Penobscot sunrise."

☞ The 'Lawrence Professorship' has been established at Williams College, endowed by the $20,000 recently given by Amos Lawrence, Esq., of this city.

☞ Two parties were out hunting deer, one from Carver, the other from Wareham, in the southern part of this State. Mr. Augustus Holmes, of the Wareham party, seeing an object moving in the woods, and believing it to be a deer, shot at it, and killed, instantly, Mr. Jerome Pennington, one of the Carver party.

☞ The whole quantity of eggs disposed of in Cincinnati last year was 26,115,996.

☞ One of the crew of the United States ship Falmouth, named James Griffin, a quarter master, fell overboard in the Gulf of Mexico one night. A week afterwards a shark was taken on board the United States ship Saratoga, and in opening it, the head of the lost sailor was found in its stomach.

☞ The distances of the different contemplated railroad routes from Burlington, Vt., to Boston are given by Mr. Gilbert, chief engineer of the Rutland route as follows.

Central route by way of Montpelier, Keene, and Fitchburg.

Burlington to White river by Carters' survey,	102¾ miles.
White river to Fitchburg,	104¼ "
Fitchburg to Boston,	50 "
	257¼ "

Central route by way of Lebanon and Concord N. H.

Burlington to White River,	102¼ "
White River to Boston, by way of Concord, N. H.,	137 "
	239¼ "

Rutland route by way of Rutland, Keene and Fitchburg.

Burlington to Bellows Falls,	116¼ "
Bellows Falls to Boston,	115¼ "
	232¼ "

☞ There is to be a camp meeting of Methodists in Exeter, N. H., to begin September 1st, and close the 6th.

☞ Captain Montgomery, of United States ship Portsmouth, reports to the Department, the quickest passage ever yet made from the United States to Valparaiso—62 days. She sailed at the rate of 13 and 1-2 miles an hour, under top-gallant sails and courses.

☞ The plan of the Texas politicians is to secure four Senators in Congress, at the outset, by dividing the country into two States, the river Brazos to be the intermediate boundary.

☞ Receipts of Hartford and New Haven railroad, in July 1845, $19,030. July 1844, $8,361.

☞ One of the literary orations delivered at a recent Collegiate Anniversary, by a clergyman of such distinguished reputation as to lead to his appointment to the service, was on the subject of 'the physical and psychological characteristics of the future life."

☞ The degree of A. B. was conferred upon 59 young men at Dartmouth College. The degree o D. D. was conferred upon Rev. Mr. Richards of Hanover, and that of L. L. D. upon Hon. Rufus Choate, and Hon. Ether Shepley.

☞ John Jacob Astor has invested $50,000 in Pennsylvania fives.

☞ Bryant in his Journal speaks thus of the Parks and open grounds in London:—

'Nothing can be more striking to one who is accustomed to the little enclosures called parks in our American cities, than the spacious open grounds of London. I doubt in fact, whether any person fully comprehends their extent, from any of the ordinary descriptions of them, or until he has walked over them. You begin at the East end, at St. James Park, and proceed along its walks and its colonades of old trees, its thickets of ornamental shrubs carefully enclosed, its grass plots maintained in perpetual freshness and verdure by the moist climate and the ever dropping skies, its artificial sheets of water covered with aquatic birds of the most beautiful species, until you begin almost to wonder whether the park has a western extremity. You reach it at last, and proceed between the green fields of Constitution Hill, when you find yourself at the corner of Hyde Park, a much more spacious pleasure ground.

You proceed westward in Hyde Park until you are weary, when you find yourself on the verge of Kensington Gardens, a vast extent of ancient woods and intervening lawns, to which the eye sees no limit, and in whose walks it seems as if the whole population of London might loose itself. North of Hyde Park, after passing a few streets, you reach the great square of Regent's Park, where, as you stand at one boundary the other is almost undistinguishable in the dull London atmosphere. North of this park rises Primrose Hill, a bare grassy eminence, which I hear has been purchased for a public ground, and will be planted with trees. All around these immense inclosures, presses the densest population of the civilized world. Within, such is their extent, is a fresh and pure atmosphere and the odors of plants and flowers, and the twittering of innumerable birds, more musical than those of our own woods, which build and rear their young here, and the hum of insects in the sunshine. Without are close and crowded streets, swarming with foot passengers, and choked with drays and carriages.

These parks have been called the Lungs of London, and so important are they regarded to the public health and happiness of the people, that I believe a proposal to dispense with some part of their extent and cover it with streets and houses, would be regarded in much the same manner as a proposal to hang every tenth man in London. They will probably remain public grounds as long as London has an existence.'

☞ The burnt district in New York is already rapidly in the progress of rebuilding. While the ruins are still smoking, new blocks are rising.

☞ Very liberal subscriptions have been made in England for the relief of Quebec. The Queen £250, Prince Albert 100, Corporation of London 500, Bank of England 200, Bank of B. N. America 250, Manchester 5000, Glasgow 2000, Sir Robert Peel, and a large number of individuals 100 each.

☞ The universal interest taken in railroad enterprises, and the rivalry between different contemplated routes are leading to a development of the internal resources of the country. All its mineral wealth is exposed and sought out and brought to light. Every capacity for agricultural produce, or mechanical labor, or manufacturing enterprise, is investigated and proclaimed. This tendency of the public mind, and these researches pervading the whole country, are making us acquainted with the natural riches of New England and filling us with surprise at their extent. The advocates of the Rutland route in Vermont present us with most attractive pictures of the surface and soil and mineral wealth of that State. Beautiful and immense beds of marble, are said to abound there, and endless quantities of iron, copperas, manganese, slate and limestone.

☞ The steamship GREAT BRITAIN arrived at New York on Sunday last, in the early part of the afternoon, having left Liverpool on the 26th ultimo. Her passage was fifteen days—45 passengers. She is constructed of iron, of great and unparallelled length, having six masts, and propelled by a submerged screw. The Great Britain is the most remarkable specimen of naval architecture ever constructed; in many respects she is an advance upon all previous models, and, in all probability, destined to work important changes in ocean navigation. The following are the dimensions of the ship:

Length of keel,	288 feet.
" figure head to taffrail,	322 "
Extreme width,	51 "
Depth of hold from upper or spar deck	32½ "
Burthen, by old measurement, about	3443 tons.
Power, 2 engines, 500 horse each	1000
Boiler (square) 34 feet by 22 in height	
Stroke of piston,	6 feet.
Displacement of water when drawing about 16 feet (or loaded) about	3000 tons.
Stowage for coal,	1100 "
" goods additional, about	1200 "

Will accommodate about 260 passengers, and dining accommodation for 280 passengers. Crew and firemen 350 persons.

☞ The commercial news is of no other interest than as it shows the continuance of the universal prosperity of the world.

☞ Earl Grey, and Lord Canterbury, formerly Manners Sutton, so long speaker of the Commons, are registered in the list of the deaths of eminent persons.

☞ There has been a most awful conflagration at Smyrna, reducing to ashes a portion of the town covering an area of a mile and a half in circumference.

☞ Deputy Sheriff Steele of Delaware county, New York, has been deliberately shot down by the anti-rent insurgents. This outrageous murder, it is to be hoped, will lead to thorough measures to put an end to the disgraceful and ruinous proceedings which have been permitted for such a length of time to occur in a State, which is too enlightened and civilized not to see that the security of property and life, and the very existence of society, require an instantaneous vindication, by the public authorities, of the sovereignty of the laws.

☞ In reply to enquiries from a correspondent, we would state that the students at Cambridge worship, on the Lord's day, in Churches of their choice, that no influence is ever employed to change their religious views, that the patronage of the College in the form of offices, such as that of Tutor, has been exercised irrespective of sect, many Orthodox young men having been chosen to them—that the last Steward of the College, the late Hon. L. Farwell, was one one of the most prominent Baptists of the Commonwealth—that Orthodox men have been called to Professorships, and that during the last sixteen or seventeen years eight leading Orthodox divines have been invited to deliver the Dudlean Lecture.

ORRIN DE WOLF. The friends of this young man, who is now under sentence of death, are reminded that the Governor and Council meet on the 26th of August. Petitions in his behalf must be forwarded before that day, to the office of the Mass. Society for the Abolition of Capital Punishment—No. 50, Cornhill, Boston.

The following persons have been appointed by the Society to present his case to His Excellency and Council, viz: Robert Rantoul, Esq., Wendell Phillips, Esq., E. G. Loring, Esq., J. A. Andrews, Esq., Dr. Walter Channing, and Rev. Charles Spear.

REV. WM. WARE. We regret to learn that this gentleman has been compelled by ill-health to resign his pastoral care at West Cambridge. We trust that his valuable life and services will long be preserved to our literature.

PHONOGRAPHIC CLASS BOOK. The complete Phonographic Class Book, by Messrs Andrews & Boyle is now in a course of publication, and will soon be for sale in this city. It will furnish a full explanation of the science, and may be obtained for 37 cts.

We would request the attention of our readers to the advertisement of Mr. Hartshorn, the agent for the True American, edited by Cassius M. Clay. The abolition of slavery, when attempted by such bold and noble efforts, as those of Mr. Clay, must engage the interests of all lovers of their country and their race.

The Council of Nice was held A. D. 325. The 'Revelation' was not admitted to the canon of the New Testament Scriptures until A. D. 397, by the Council of Carthage.

Answer to Governor Hammond, No. 3., together with other communications necessarily deferred, shall appear in our next.

The 'True Grandeur of Nations,' and other works of interest, were received too late to notice.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Twenty-five Dollars in a letter without signature, with these words.

'From a friend in Rev Mr Lambert's Society, for same purpose as stated in note of this date of last year. E. Cambridge, July 30, '45.'

The purpose indicated is 'the publication of a juvenile tract, to be distributed among the more distant Sunday Schools of our denomination,' to which purpose it will be early and faithfully applied. a16

☞ NOTICE. The WORCESTER ASSOCIATION will hold its next meeting at the house of Rev Mr May in Leicester, on Tuesday, the 19th inst, at 5 o'clock, P. M. DAVID FOSDICK, Jr., Scribe.
Haverhill, N. H., Aug 16, 1845.

☞ THE CHESHIRE PASTORAL ASSOCIATION will hold its next meeting in Keene, at the house of the subscriber, on Tuesday, Aug. 19, at 10 A.M. Public services in the Unitarian Church, at 2 P. M. A. A. LIVERMORE, Scribe.
a16

☞ AMERICAN INSTITUTE. The next Annual Meeting of the American Institute of Instruction will be held at Hartford, Ct., commencing on the evening of the 21st inst. The Introductory Lecture will be delivered by Rev Joel Hawes, D. D. of Hartford. The Session will continue from three to four days. Lectures are expected from Prof. Chas. Brooks of Boston, Prof. E. D. Sanborn of Hanover, N. H., Henry Barnard, Esq. of Hartford, Hon. Salem Town of Aurora, N. Y., George S. Hillard, Esq. of Boston, and others equally distinguished as educators and friends of the cause. In addition to the lectures there will be discussions of various educational topics. Arrangements have been made to render the meeting one of unusual interest. SAMUEL S. GREENE,
Boston, Aug. 9. 1845. 2w§ Rec. Sec'y.

☞ NOTICE TO UNITARIAN CLERGYMEN. If any Minister, or one who has been a Minister of the Unitarian faith, has failed to receive a Circular letter containing a Protest against American Slavery, drawn up by a Committee appointed for the purpose, he is requested to inform the undersigned as soon as possible by mail, and a copy will be immediately sent to him.
Medford, Aug 2, 1845. C. STETSON.

☞ FIRST CHURCH IN SOMERVILLE. The Services connected with the Dedication of the First Church in Somerville will take place on Wednesday, September 3d, at 3 o'clock, P. M.
The Clergy and laity are respectfully invited to attend on the occasion.

MARRIAGES.

In this city, 3d inst, by Rev Mr Robbins, Mr Simeon Smith of Lynn, to Miss Rebecca Lincoln.

By Rev Mr Gray, Mr Charles W. Crosby to Miss Sophia N. Patch.

On Tuesday evening, by Rev Dr Lowell, Francis A. Willard, M.D. to Mrs Susan L. Delano.

In Lynn, Dr Abraham Gould of Miss Betsy H. Breeden.

In Newburyport, Capt O. D. Pilsbury of Georgetown, to Miss Adeline Dole, youngest daughter of the late Capt John Dole.

In Haverhill, Mr William H. Tibbets to Miss Mary Ann Powers.

In Worcester, 3d inst., by Rev Mr Cross of West Boylston, Mr Henry G. Bates of Macon, Geo., to Miss Harriet M. Brigham.

In Barre, 7th inst, J. Henry Hill, Esq. of Worcester, to Miss Sarah B. Jenkins.

In Groton, Mr Isaac Bennett, Jr. of Pepperell, to Miss Mary Jane Tarbell of G.

In New York, 4th in t, Mr John W. Stapler of Wilmington, Del., brother-in-law of John Ross, Esq., Chief of the Cherokee Nation, to Miss Grace Levy.

DEATHS.

In this city, 6th inst, Mr William F. Stratton, 42.

In Roxbury, 8th inst, Mrs Elizabeth G., wife of John Hunt, 38.

In East Cambridge, 10th inst, Mrs Lucy Adelaide, wife of Thomas P. Ayer of Charlestown, and daughter of N. Watson, Esq. of E. C. 24.

In Jamaica Plain, 12th inst, Caroline Phillips, infant child of J. Phillips and Caroline George.

In Medford, 30th ult, Mrs Electa, wife of Mr James Tilloway, 39.

In Wayland, 11th inst, Susan Ruth, youngest child of John and Mary B. Whitney, 4 mos 11 days.

In Brighton, 9th inst, Mr Wm A. Brown, 44.

In Methuen, 8th inst, Emily Susan, daughter of Rev John C. Phillips, 2 yrs.

In Boxford, 11th inst, Enos Reynolds, Esq. 89.

In Northampton, 8th inst, Mr Elihu Clapp, 84.

In Danvers, Miss Betsy Sanborn, of Pittsfield, NH.

In Wenham, of apoplexy, Mr Aaron D. Barnes, 39—leaving a wife and twelve children to mourn their loss.

In Lynnfield, Mr Aaron Tapley Hart, 39.

In Amesbury, Mrs Hannah Morse, 68.

In Rowley, 3d inst, Dea Nathl Mighill, 44.

In Kensington, N. H., 10th inst, Dr Joseph Otis Osgood, graduate of Harvard University of the class of 1814, 63.

In South Potton, Canada, July 4, Mr John Bruce, a native of Marlboro', Mass., 77.

TO THE PUBLIC. The undersigned has been appointed Sole Agent for Cassius M. Clay's paper, the TRUE AMERICAN, for the six New England States. All orders for the paper, or other matters in connexion with it, directed to me as Agent, [postage paid] will be promptly attended to.

Persons that have acted as sub-agents to Mr Bell will please govern themselves by this notice, and report to me direct, without delay.

Office of the 'True American' at the bookstore of Messrs T. H. Webb & Co., No 39 Washington street, Boston. CALEB HARTSHORN.
aug16

BOOKS IN PRESS. American Almanac, vol 17, 1846; Letters to Relatives and Friends respecting the Trinity, by Mrs Dana, 12mo; Rumell's Introduction to the Young Ladies' Elocutionary Reader, 12mo; Kuhne's Latin Grammar, translated from the German, by Prof. J. T. Champlin, 12mo; New Work by Jean Paul, translated by Mrs Lee, 2 vols 16mo; Guesses at Truth, by Archdeacon Hall, 2 vols 16mo; Hercules Furens from Seneca, with Notes by Dr Beck, 18mo; Lessons on Reasoning, 12mo; Life of Schiller, new edition, revised, 12mo; Sartor Resartus, 12mo, fourth edition; An Essay on the Philosophical Writings of Dr Channing; Butler's Horæ Biblicæ, 12mo, etc. etc.

The above in press and will shortly be published by JAMES MUNROE & CO., 2 School st, up stairs.
aug16

CHALMER'S HISTORY. An Introduction to the History of the Revolt of the American Colonies; being a comprehensive view of its origin derived from the State Papers contained in the Public Offices of Great Britain, by George Chalmers, 2 vols 8vo.

Published and for sale by JAMES MUNROE & CO., 2 School st, up stairs. aug16

SUMMER READING LIST! The Salamander, a Naval Romance, by Sue, 25c; The Jesuit, illustrating the principles and practices of the celebrated society of the Jesuits, by C. Spindler, 25; Therese Dunoyer, by Eugene Sue, 25; Autobiography of Heinrich Stilling, 25c; Western Side Saddle Scenes, 31c; History of the Oregon Territory, 25; Wyandotte, a Tale by J. Fennimore Cooper, 50; Ingoldsby Legends, 50; Warwick Woodlands, by Frank Forester, 25; A Bowl of Punch, by Punch, 50; Silvio Pellico, or My Prisons, 25; Ellen Woodville, 50; Democratic Review, for July and August, each 25c; No 16 Harpers' edition Wandering Jew; A Chance Medley of Light Matter, by J. Cooley Grattan, 25; Lyell's Travels in North America, 75; No 17 Library of Choice Reading; American Review for August, 42c; Trials of Margaret Lindsay, paper 37½, cloth, 62½c, &c. &c.

SAXTON & KELT, Publishers,
aug9 133 Washington st.

SCHOOL FOR YOUNG LADIES. The Fall Term of the subscriber's School for Young Ladies, will commence in convenient and pleasant Rooms, at the Warren street Chapel, on September 15th.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Book-keeping, &c.

Instruction is also given in the French, German, and Latin Languages; and, if desired, in Needle-work, Drawing and Music.

The School is well furnished with Philosophical Apparatus, and a large and excellent Library. Lectures are frequently given upon useful and interesting branches of science.

Applications for admission can be made until September 15th, at No 60 Pleasant st, and after the above date, at the School Rooms.

TUITION.—Pupils twelve years of age and over, $12,50 per term; from ten to twelve, $10; under ten years, $8. WILLIAM P. JARVIS.

REFERENCES.—Hon Josiah Quincy, Pres. Harvard University; Hon. Wm. Minot, Rev. John Pierpont, Rev Hubbard Winslow, Rev. Wm. Tappan, Rev. Charles F. Barnard, Rev. Frederick D. Huntington, Rev. Robert C. Waterston, Dr. George C. Shattuck, Perez Gill, Esq., Edmund Jackson, Esq., John G. Rogers, Esq., George Savage, Esq., Gideon F. Thayer, Esq., Robert B. Williams, Esq., Ammi B. Young, Esq. aug2

TOWNSEND FEMALE SEMINARY. The Fall Term of this Institution will commence on the last Wednesday in August, and continue 13 weeks.

The Trustees are happy to announce to the public, that they have secured Miss HENRIETTA WARREN, as Principal, assisted by Miss HANNAH P. DODGE, with an adequate number of efficient teachers. It is a sufficient recommendation, that Miss W. formerly served in the department of Latin, French, and Mathematics, with much ability and success for five years.

It is sincerely hoped, that the pleasantness of the location, and the accurate, and thorough instruction, which will be given, will render it a favorite, and truly profitable resort for young ladies. No pains will be spared, on the part both of the Teachers and Trustees, to give to the Seminary the high standing it has heretofore sustained.

Special attention will be given to those who are fitting for Teachers.

Lectures during the term, on the branches of Natural and Intellectual Science will be given by Rev W. C. Richards.

Board in the public boarding house, and in private families, including washing, &c. &c. $1,62.

Pleasant and commodious rooms have been provided by the Trustees, free of charge for any young ladies, who may wish to board themselves or board in companies. A. G. STICKNEY, Sec'y.
Townsend, July 26, 1845.

NEW IPSWICH ACADEMY. The Fall Term of 11 weeks will commence on Wednesday, Aug. 27. The Trustees and Teachers of this Institution aim to give it a character for thoroughness of intellectual discipline. That training of the mind is regarded as most successful, which best disciplines it to habits of attention and earnest thought—such habits as will enable and dispose the scholar to continue his education through life.

Besides the more common branches of education, instruction will be given in Drawing, Needlework, and Music.

Board from $1,25 to $1,50 per week.

TUITION.—English Branches, $3,50; Languages, $4; Drawing and Needlework, $2 each; Music, including use of the Piano, $7,50.

EDWARD A. LAWRENCE, Principal.
New Ipswich, N. H., Aug 9, 1845. 3w

DAY SCHOOL FOR YOUNG LADIES IN ROXBURY. The next term of the subscriber's School will comence on Monday, Sept. 1st, 1845.

Rooms corner of Zeigler and Warren streets, Roxbury. D. GREENE HASKINS.
aug9

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are well qualified to judge of its value.

Among the peculiar merits of this Collection are—the very large number of its Hymns, much larger than that of any other of our books—its great variety of subjects, and number of hymns under each head—its systematic arrangement—'the good taste of the selection, and the large number of beautiful pieces, which are in no similar work'—'its hymns suited to all the occasions on which Christian worshippers are drawn together,' occasions which in other collections have not been considered—and lastly, its low price.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev Dr Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to 'the Committee of the Cheshire Pastoral Association' for this very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have already introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.	Richard G. Parker,
Rev Mr Stearns's do, Hingham, Mass.	Frederick Crafts,
Rev Mr Coe's do, East Medway, Mass.	Albert Bowker,
Rev C. Palfrey's do, Barnstable, Mass.	Josiah A. Stearns,

POETRY.

[For the Register.]

LOOKING TO GOD.

BY MARY S. B. DANA.

'Why art thou cast down, O my soul, and why art thou disquieted within me?'

Speak to my troubled heart, O God!
My Father! let me hear thy voice;
I'm wand'ring in a dreary road,
O make my 'broken bones' rejoice.

'Lover and friend' are far away,
And mine acquaintance pass me by,
O, in this dark and cloudy day,
Smile on me, Father, from on high!

Between the cradle and the grave,
There's but one little fleeting hour;
Yet time there is for many a wave
Well nigh the soul to overpower.

My Father, bid the raging tide
Retire—obedient to thy will;
And let me hear my heavenly guide
Even now exclaiming—'Peace, be still.'

Then o'er life's sea with him I'll go,
Walking securely near his side;
The waves may rise, the winds may blow,
I cannot sink with such a guide.

For Christ—thy precious gift to men
Thanks be to thee, my Father, God!
With him—my loss becomes my gain—
Life's restless sea, a pleasant road.

Cambridge, Aug. 2d, 1845.

PLEASANT HOURS.

I would be with thee, when the sea
Is foaming up in mountain shocks
Round old Nahant!
How glorious then to us would be
The billows o'er the iron rocks
That writhe and pant!

I would be with thee, when the wave
Is rippling o'er the pearly shells,
That gem the sand!
We'd seek the lonely Swallow's Cave,
That many a tale of beauty tells,
And friendship bland!

I would be with thee, when the gold
Is gleaming on the sunset cloud,
To poets dear!
We'd converse of the days of old,
When knights were brave, and ladies proud,
And love sincere!

I would be with thee, when the sky
Is radiant with the midnight moon,
Bright orb divine!
Then the dark rocks that round us lie,
Should listen to some quiet tune
From voice of thine!

[Lynn Bard.]

THE HARP SHELL.

Sweet child! within that mazy shell
Thou hear'st a sound like ocean's waves;
When, rising with a measured swell,
They murmur in their winding caves!

So may the Spirit from above,
When thou would'st seek the ways of sin,
Come to thee, with its voice of love,
Thy heart from error's path to win!

When thou hast need of watchful care,
So may thy mother's memory come,
To save thee from the fatal snare,
And win thee back to love and home!

[Lynn Bard.

'LYNN BARD, or LOVE, FOREST FLOWERS, AND SEA SHELLS, by Alonzo Lewis.' The author has made a selection of his scattered poems, and presents them to the public in as agreeable and attractive a form as could be desired. It is indeed a most beautiful little volume, presenting, in addition to the inherent merits of the poetry, an exhibition of the most tasteful elegance in the manner of getting it up. Mr Lewis has contributed much to the gratification of the public. His History of Lynn is a work of great value in its department. We are glad that he finds, in his lonely hermitage, on the ocean's shore, that highest enjoyment which the mind experiences, in such exercises and aspirations as have produced these verses.—Their spirit is pure and refined, and they often reach a high excellence of their kind.

MISCELLANEOUS.

INTERESTING CORRESPONDENCE. We have been intending for some days to place upon record the very interesting correspondence, which will be found in our columns to-day, between the Hon. Samuel Appleton of this city, and the Managers of the Boston Female Asylum, an unobtrusive but exceedingly useful charity. This correspondence will be read with grateful delight by every one whose heart is not calous to benevolent impressions. Its value is not confined to the mere fact that it exhibits the expansive benevolence of one of our citizens, who has been largely entrusted by Providence as a steward of his bounty—who always carries his heart in his hand—and whose hand is ever open to the calls of true charity. [Traveller.

BOSTON FEMALE ASYLUM.

[The Honorable Samuel Appleton has lately made a donation of one thousand dollars to the Boston Female Asylum. This sum makes three thousand dollars which that gentleman has given to this excellent Institution, as it appears from the following interesting correspondence, which was commenced by Mr. Appleton, when in London, about thirty years ago.]

LONDON, 2d September 1815.

To the Managers of the Boston Female Asylum:

LADIES,—I send you, enclosed, for the benefit of the Boston Female Asylum, one thousand dollars. You will please to appropriate the same, as you think proper.

That the Institution may ever be conducted with the same propriety with which it commenced, and has since continued, is the sincere wish of, Ladies, your most obedient, most humble servant, SAMUEL APPLETON.

BOSTON, Nov. 3, 1815.

MR. SAMUEL APPLETON, Sir:—The Managers of the Boston Female Asylum, at a meeting holden on the 21st of October, received your letter of the 2d of September, ultimo, enclosing a donation of one thousand dollars to the Institution under their superintendence.

By a vote passed at that meeting they have directed me to offer you some expression of the deep sense of gratitude and pleasure with which this very liberal instance of your beneficence is received.

They thank you, sir, in behalf of the charity, the usefulness of which you have enabled them to extend, of the sufferers whom it is designed to relieve. They thank you also, for the confidence reposed in them, as trustees of your bounty. Thus encouraged and assisted, they are animated to pursue most earnestly, their efforts to contribute in some degree to the alleviation of human misery; remembering the sacredness of the trust, which benevolence has confided to them, and endeavoring that it be not misplaced.

To the most grateful recollection of a munificence which they may hardly expect, the coincidence of ability and generosity frequently to produce, permit them to add, the very sincere wish that one, who so largely imparts the means of good to others, may ever be himself, partaker of the best blessings of Heaven.

By order,
A. L. FROTHINGHAM, *Secretary.*

BOSTON, July 5th, 1844.

To the Managers of the Boston Female Asylum:

LADIES,—I had the pleasure when in London, a great many years ago, to receive a very polite letter from your Secretary, A. L. Frothingham, dated November 3d, 1815, informing me that a vote of thanks was passed at your board, at a meeting held on the 31st of October, 1815, for a donation, I then sent you. That letter was couched in such flattering terms, that it left me much your debtor.

It has afforded me much pleasure to see and to hear of the good effects of your disinterested exertions in the cause of female orphans, and I am happy to learn that a sum has lately been raised, that will enable you to build a larger and more comfortable house, and to carry on this good work of charity more extensively than heretofore. I send you enclosed, one thousand dollars, my subscription, in furtherance of the above named object. I wish continued success to the Boston Female Asylum; health and happiness to the managers, and other officers thereunto belonging; and constant improvement to the orphan recipients of its bounty and watchful care.

I have the honor to be, ladies, with great respect, your most obedient, most humble servant, SAMUEL APPLETON.

At a meeting of the Board of Managers of the Boston Female Asylum, on Tuesday, July 30th, 1844, a letter was presented from Samuel Appleton, Esq., enclosing, with expressions of the most gratifying kindness, a check for one thousand dollars, as his subscription toward the building of a new Asylum,—and it was

Voted, That the thanks of this board, in behalf of the Society for whom they act, and of the orphans who have already owed so much to his bounty, be presented to Mr. Appleton, for this renewed instance of his munificent charity, in a gift which, added to his former donations, places him amongst the largest contributors to an Institution which numbers among its friends, so many of the liberal, the good and the distinguished.

By order,
ABBY L. WALES, *Secretary.*

I cannot, my dear sir, send this expression of gratitude from the managers of the Asylum, without making my individual acknowledgments for the kindness with which you mention the note, I had the honor to address to you, nearly twenty-nine years ago.

I believe it very seldom happens that the same officer of any charitable society, has an opportunity, after an interval of so many years, to address its thanks to the same benefactor.

The oriental hyperbole, 'may you live a thousand years,' rises spontaneously to my mind, accompanied by the thoughts that there is, indeed, a sense in which we may live, even on this earth through an unimagined period, in the consequences and influences of our present life; and perhaps be permitted to trace them, in a future one, to their remote results.

May you have many years, in which to increase the store of recompenses, thus laid up for you. With great respect, yours,
ABBY L. WALES.

BOSTON, July 31st, 1844.

BOSTON, May 28th, 1845.

To Abby L. Wales, Secretary of the Boston Female Asylum:

I received on the 1st of August last, your letter of July 31st, enclosing a vote of thanks passed at a meeting of the Board of Managers of the Boston Female Asylum, July 30th, for a donation sent them toward the building of a new house, for the Asylum. I also received your letter, signed Abby L. Wales, in which you are pleased to say: 'The oriental hyperbole, 'May you live a thousand years,' rises spontaneously in your mind, accompanied by the thought, that there is, indeed, a sense in which we may live, even on this earth, through an unimagined period, in the consequences and influences of our present life; and perhaps be permitted to trace them, in a future one, to their remote results.'

This explanation of the phrase, "May you live a thousand years," although to me entirely new, appears both beautiful and rational. It discloses a very interesting truth, which might otherwise appear a mere extravagant wish.—The thought that our actions, though apparently unimportant, may yet, not only influence distant generations in this world, but in their remote results, may even be felt through a future state of existence; might, perhaps, if properly kept in view, encourage us to the doing of good deeds, and deter us from doing those which are evil.

I send you enclosed, one thousand dollars, which I wish may be invested in a permanent fund. The interest on the same to be expended annually, in medals, books, money, or any thing else the managees may think proper, among the most deserving girls at the Boston Female Asylum. A present, though trifling in value, given to an orphan girl of eight or ten years of age, for her good deeds or good behavior, may perhaps have a beneficial influence on her conduct through life.

Should it be supposed that this donation is prompted by a hope of realizing in the memories of men or women, the idea contained in the oriental hyperbole, so kindly made use of in your letter, I can only say, that if any thing could reconcile me to such a motive, it might perhaps be the thought of a favourable recollection, a thousand years hence, in the minds of persons, governed by so pure and disinterested principles as those which have characterized the past and present managers of the Boston Female Asylum.

With great respect, I have the honor to be your most obedient, most humble servent,
SAMUEL APPLETON.

N. B.—I congratulate the managers of the Boston Female Asylum, on the completion of their new house. A house, elegant, substantial, convenient, and every way suitable for the purposes for which it was erected. The grounds are also beautifully laid out, to correspond with the establishment.

MOUNT VESUVIUS.

The Editor of the "Savannah Georgian" gives a minute description of the Crater, &c. in the following letter from Naples under date of Feb. 7th.

"Naples and its environs contain several royal palaces, enough of them to impoverish a nation.—The town palace is a massive structure, without much pretension to beauty of general design, tho' some of the rooms are said to be elegant. There is another palace at Portici, which is inferior to the others, and never occupied. Then comes the palace of Cesso di Monte, in a most delightful position. It is poorly furnished, though it contains many large pictures which serve to fill up the vacant walls. The structure itself is a noble one, and it has on one side a very beautiful park, not unlike the grounds around Schoenbrunn. The most magnificent of all the palaces, however, is that of Cacesta, about sixteen miles from Naples. It stands in a noble plain, which is bounded on one side by the snow-covered mountains of the Abonzzi. The palace is an enormous pile, all unfurnished, and exhibits another instance of the mad passion for castle building, to which most Kings seem subject. Its exterior presents a large quadrangle, but when you go inside, you find that there are four distinct courts, all of which are visible from the central portico. The staircase is one of the finest in the world. Nothing can exceed its simple and grand beauty, with the frescoes representing the seasons, &c. above. It conducts to a vestibule of the finest white marble, supported on eight clusters of columns of breccia as handsome as that in the Representatives' chamber at Washington.

As you look from the palace towards the mountains, you see a succession of lakes and water-falls terminating in what appears to be a column composed of the fanciful figures of Dolphins, Noireids, Tritons, &c. This is the white foam of a cascade, which is made to tumble down the rocks. It is one mile and a half distant from the palace, and the deception is complete. This water scenery extends through the middle of the grounds. The whole forms an enchanting scene. There are on all sides gardens, copses, summer houses amid the lakes, and in one place a miniature fortification with a wet ditch. The beginning of the cascade is the termination of an aqueduct that brings the water from the mountains. It is twenty-seven miles long, and it pierces two mountains and crosses one valley by a bridge on three tiers of arches so immense as to rank with the finest works of the kind constructed by the Romans. This aqueduct is two hundred feet high, hence it will be seen that no masonry could resist the enormous pressure which would be caused by carrying the water through a curved channel along the natural surface of the ground.—While we speak of the want of science of the Romans, it is well to remember, that this work constructed as late as the year 1759 by the engineers of Charles III., is, *apparently*, built without a proper knowledge of hydraulics. This great work was made to bring water to the *pleasure grounds* of Casesta, and the people had to pay for it. Lately it was desirable to increase the quantity of water brought into Naples, and the present monarch generously spared a portion of the Casesta water for a consideration in money.

I have spoken of buried cities, but the greatest wonder is Mount Vesuvius, the source of so much desolation. Strange as are the phenomena of burning mountains, the vast eruptions of this one astonish more than any others by their magnitude.—It is almost incalculable, the prodigious quantity of volcanic matter that has been ejected, and still its ability to furnish more seems to be as great as ever. These materials cannot all come from the recesses of the mountain. There must be an extensive underground region, subject to volcanic action, from which a great part of the materials are drawn. We saw it under favorable circumstances. Mounting horses near Portici, we ascended for nearly two hours, most of the time through charming vineyards, when we arrived at the Hermitage, or rather at the base of the steep cone, near which it is situated.—Here we dismounted and worked our way up the steep ascent, among the masses of lava, stones, scoria, &c. The gentlemen of the party helped themselves, but the ladies were each aided by a strap fastened round the body of a man who preceded them. To this strap they held fast, and it was of material service to them. The ascent was difficult and fatiguing. In rather less than another hour we stood upon the summit of the mountain, or in other words, on the edge of the great crater, which, it must be observed, was the original one. And here, let me remark, that I have seen no modern descriptions answering to the actual appearance. All the accounts speak of this as the actual crater of the volcano, from the edge of which you look into a gulf one thousand feet or more deep where the most active combustion takes place; nothing is farther from the reality. The diameter of this crater, is variously stated at a half or three-quarters of a mile, which is near the truth, so that we are to conclude that nearly all this vast cavity is filled up by the volcanic action of late years, the actual mouth of the crater retiring more and more inwards, and rising by the accumulation of substances thrown out till it is nearly on a level with the edge of the great crater, on gaining the edge of which you see before you an almost level circular plain, within which, near the centre, a much smaller cone is thrown up, from which the smoke and flames actually proceed.

Strictly speaking, there are at present the traces of the edges of four distinct craters. The largest, or outside one, is not continuous, but it extends ground three-fourths of the mountain, from which it is separated by deep valleys. The highest point of it is called the Somma and this desolate peak is united to the next highest on the opposite side (Pedmeutina) by an irregular and craggy ridge, the composition of which shows its volcanic origin.—This was a portion of the crater described by Strabo near the beginning of our era. The great eruption of 79 probably changed this crater into one something like the one I have first described, and this must have continued till a very recent date, though not probably without serious modifications. Passing over a sandy region, wild and sterile, with blocks of lava here and there, the surface emitting at various points sulphurous smoke, you come to the edge of a third crater, not more than eight hundred or one thousand feet in diameter, and in the centre of this a cone has been thrown up, which is strictly the fourth or inner one of all. The space between the two is of itself almost a crater now, as indeed it was a few years since. The whole of the surface is covered with the stream of lava which flows out almost every day. In various places very active jets of smoke are thrown out with some noise. The surface of the congealed lava on which you walk is hot—too hot to walk on in some parts, and the red hot lava glows through a thousand fissures into which the lava cracks on cooling. The melted lava which you see beneath is sometimes twelve or fourteen feet—sometimes not more than three or four inches, below the crust on which you walk, while in some places where it flows, the crust is just beginning to form—one of the guides raising up with his cane the thin crust near us, the red stream flowed out to a distance of ten feet in a few minutes—a miniature representation of one of those formidable streams that flow down the mountain during the great eruptions. Stones of considerable size being thrown upon this dense liquid floated on its surface, not sinking much more than one half in it. In this state the lava takes distinct impressions of coins, &c., and we made some. One of the ladies of our party, stooping down to make an impression of a copper coin, had her dress destroyed in an instant. The dress fell over one of the fissures, and was of course at once ignited. The consequence might have been serious had it not been discovered on the moment.

We now prepared to ascend the small cone containing the *actual* crater. The summit was not more than eighty or one hundred feet above us, perhaps less, but the feet sank amidst the loose ecoriæ and cinders, and to advance was very difficult. As we neared the orifice, the sound became more and more terrible. The action was like a heavy and labored respiration, made at intervals of about one or two minutes, and was violent in proportion to the quantity of gases that found vent. The sound was not unlike that of a high pressure engine, except that it had more volume and did not break upon the ear so sharply. We thought we were on the windward side, but the guide was wrong, or the wind changed. We struggled forward as well as we could in the face of the smoke, which occasionally came whirling down into our faces, when a tremendous volume of it came towards us, enveloping us in darkness.—It remained so long before it was blown away, that we were almost suffocated. It was positively fearful, yet ludicrous. All the party inhaled the sulphurous acid gas, which irritated the lungs and made respiration almost impossible. Here we were in the midst of the smoke, not able to see each other or the ground, all coughing most violently. It was now becoming a serious business. The lady in my charge, had passed from coughing to deep and loud respirations, which I suppose were the precursor of positive suffocation. She had lost all power of action, and taking her under one arm, I made my way down, not knowing or caring much where I went so I got out of the smoke, so intense was the suffering. The greatest relief I ever experienced was to find myself in the pure air again. Our faces were all flushed and smoked, and the fur hats of the gentlemen had assumed a very lively red, from the contact of the gas.

The gentlemen now made another attempt. We had gained the edge of the crater, but could not see into it, for the smoke which soon rolled towards us caused us to make a hasty retreat. A third attempt was no more successful, and we had started homeward, when we thought another chance presented itself on the other side of the cone. We made a sudden rush towards the edge and looked in, after which we retired some distance, but now finding that we were properly on the windward side, we kept our ground not far from the crater. Soon the ladies were seen scrambling up to us, and they were so frantic to see it, that it was impossible to restrain them. They bounded forward like deers to the rim of the crater, and enjoyed the rather dangerous advantage of viewing the sublime horror of the phenomenon. The edge of the crater was not more than seventy or eighty feet in diameter, the inside forming a hollow cone with its vortex downwards. It was in one side of this cone, in an orifice nearly circular, of not more than twenty or twenty-five feet in diameter, that the flames and melted lava burst forth. This lava separated into fragments when it flew into the air, glowing brightly, and so flexible as to change its forms while in the air. When the respirations were loudest, these irregular masses shot up into the air forty to sixty feet, while occasionally they were ejected as high as one hundred feet. The mouth of the crater appeared to be directed somewhat from us, so as to throw most of the ejected matter towards the opposite side of the cone, though some of it fell not more than ten feet from us. Thus our position was a dangerous one, and in looking in, we went forward rapidly, staid a minute, keeping watch in the air, and then retreating a little to renew the examination, till we were quite content. Our attempts had been rewarded by seeing this horrid gulf perfectly, and with the exception of a German gentleman, ours was the only party that succeeded on that day.

We now prepared to descend. A walk of twelve or fifteen minutes brought us to the edge of the crater *first* described, which I am sure those who have visited Vesuvius ten or twenty years since will recognize as the edge of the crater at that time, or perchance they may say, that it was the one which I have described as being eight hundred or one thousand feet in diameter, that surrounds the cone in which is the present crater with the flowing lava between them. As for the fragment of the greatest exterior one, I have only alluded to it to explain the probable condition of the volcano in the beginning of the Christian era. I have enlarged upon this subject because I have never heard the *actual* appearance of Vesuvius described, even *here*, in conversation, much less seen it in modern books. We descended to the place where our horses were, through a bed of ashes a little to the North of the place where we went up. I may here add that Vesuvius is unusually active at present. Every night from Naples a lurid light may be seen, sometimes mounting up above the summit as much *apparently* as twenty feet in its highest elevation. Allowance being made therefore for the distance of eight miles at which it is seen, the jet of flame may be sometimes one hundred feet high or more. We saw none of the stones ejected so often described. The power of the volcano to eject these substances is prodigious beyond belief. Measurements by the theodolite prove that a column of boiling water and stones has been ejected to a height of more than half a mile, while other conjectures, and even measurements, go as far as ten thousand feet or near two miles.—One positive proof of its immense power is, that stones have been thrown into the sea, a distance of more than four miles from the crater—though I believe that these were all pumice stones, and the wind may have aided the volcano. I have forgotten to say that the rim and inside of the *interior* cone was quite yellow from the deposite of sulphur, while without it was black, but had occasional yellow incrustations."

PICTURED ROCKS, LAKE SUPERIOR. July 8th we were off by light, and soon after sun rise hove in sight of the *Pictured Rocks*, which rise from 200 to 300 feet in perpendicular cliffs, and extend along the shore for about nine miles, with only two places to land in the whole distance; one at a place called the chapel, near the centre of them, where we landed and breakfasted, and the other at the mouth of a small stream called Miner's River.

Leaving the chapel, a breeze sprung up from the east, which, just as we had passed the rocks or cliffs, changed suddenly to the north and blew very hard. We thus made a fortunate escape in having cleared them before this wind blew up, which had it struck us opposite the cliffs, would have carried us directly towards them.

These stupendous cliffs are composed of sand stone, variegated in color on its surface, from which circumstance they are called the Pictured Rocks. I without hesitation consider them, next to Niagara Falls, the most grand and sublime of natural wonders to be found or met with on the continent of North America, if not in the world. We sailed close at their base; indeed, so deep is the water near them, that a 74 gun ship can float within ten feet of them. At one point a cascade tumbles over them, falling into the Lake from the height of one hundred feet. They are well worth being seen by the curious. No description in mere words can convey any adequate idea of them. The painter's pencil, skilfully employed at various points along the nine miles of these remarkable cliffs, might serve to convey to the perception of the mind some notion of the sublimity of the scene presented to the beholder, when gazing with feelings mingled with wonder and awe upon this vast extent of natural wall spread out before him. [Correspondence of Journal of Commerce.

The foregoing description reminds us of another and somewhat similar natural object, which although one of the earliest scenes in America, which attracted the notice of explorers and voyagers, has not yet been sufficiently brought to the general knowledge. We mean GAY HEAD. It is the westernmost point of Martha's Vineyard, and the first land seen by that large portion of our navigation which approaches the coast through Buzzard's Bay and the Vineyard Sound. It is a bluff, 200 feet high, of a steep and almost perpendicular face, and consisting of highly inclined layers of soil, of every variety of color. It is of a clayey substance, with an oily feel, of a consistence like bar-soap. The dash of the spray keeps it wet, and as the rays of the setting sun are reflected from it, its strong and bright colors present a beautiful, brilliant, and most peculiar appearance. It seems like the striped flag of the Union, trailing over the waves that forever break at its base. A light-house is erected on its loftiest precipice, and the effect it produces as beheld by the returning mariner is most novel, and admirable. It is well worthy of a fuller description, and would make a beautiful picture.

BEAUTIFUL FIGURE. Life is beautifully compared to a fountain fed by a thousand streams that perish if one be dried. It is a silver cord twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers which make it more strange that they escape so long than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenements that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and the atmosphere whence we draw the breath of our life are impregnated with death—health is made to operate its own destruction. The food that nourishes the body contains the elements of its decay; the soul that animates it by a vivifying fire tends to wear it out by its own action; death lurks in ambush along our paths.

CAMPHOR SPIRITS. There is both convenience and economy in preparing liquid camphor yourself; and no house should be without it. Buy two ounces of gum camphor, and a pint and a half of spirits of wine (alcohol.) Break up the camphor, pick it clean, and put it into a large glass bottle or jar—one with a glass stopper will be best—pour on the alcohol, and cork it closely, tying a piece of kid leather over the top. Next day you will find the camphor entirely dissolved. For present convenience, transfer a portion of it to small bottles or phials. In buying phials, it is best always to get the short wide ones that will stand steadily by themselves. To take camphor as a remedy for faintness, pour a few drops into a half a wine-glass of water; stir it a little, and drink it. Camphor is excellent to sprinkle about a sick-room. It is well to keep in a second large bottle a somewhat different preparation to be used in bathing the forehead for nervous headache, or as an embrocation for rheumatic pains. For these purposes, instead of dissolving the camphor in alcohol only, pour on it spirits of wine and whiskey mixed in equal proportions. Thus diluted, it will cause less irritation to the skin.

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Kitchen Furnishing Rooms.
No 85 Cornhill, 6 Brattle, and 73 Court Streets.

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.
Also, the celebrated

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—AND—
PATENT PNEUMATIC SHOWER BATH!
Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.
RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.
s7 yr

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.
Constantly on hand, German and French Cloths of good quality. These goods are very durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.
☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit.
my24 tf

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.
During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.
CROSBY & NICHOLS,
usual. 118 Washington st.
je7 tf

BOARDING SCHOOL FOR GIRLS, IN PLYMOUTH. The Spring quarter and third year of the subscriber's School will commence on Monday, May 12th. Having obtained one of the most commodious and eligible residences in Plymouth, three or four more boarders can be accommodated in his family. The usual English branches are taught, and the Latin, French, and German languages.
Terms, $50 a quarter. Music $10.
HENRY F. EDES.
Plymouth, April 19th, 1845. tf

VALUABLE BOOKS, published by CROSBY & NICHOLS. Greenwood's Sermons of Consolation, 12mo; The Young Maiden, by Rev A. B. Muzzey, 6th edition; Man a Soul, or the Inward and the Experimental Evidences of Christianity, 12mo; Hebrew Tales compiled from the writings of the ancient Hebrew Sages, 18mo; Thoughts on Moral and Spiritual Culture, 2d edition, 12mo; A Scripture Catechism of the Christian Religion, by Rev E. Peabody; Practical Discourses, by Rev Geo W. Wells, with a Memoir by Rev C. A. Bartol, 12mo; Christian Hymns, compiled by a Committee of the Cheshire Pastoral Association, 2d edition—nine Societies have already introduced this collection; Life in the Sick Room, by Harriet Martineau, 2d edition; Mrs Sedgewick's Moral Tales, comprising Louisa and her Cousins; Lessons without Books; The Beatitudes and Pleasant Sundays; Miss Martineau's Five Years of Youth, 3d edition. For sale at 118 Washington st. jy12

CREAM FREEZERS.
JOHNSON'S PATENT.
The above is the invention of a Southern lady, and just the thing for family use. For sale at WATERMAN'S Kitchen Furnishing Rooms, Nos 85 Cornhill, 73 Court, and 6 Brattle sts.
2mis&cos je14

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.
☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.
This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.
[Extract from the Preface.]
'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.
We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.
We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the finest hymns in the English language.
To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.
In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'
L. W. L.
W. A. W.
C. C.
A. A. L.
January 29, 1845.
Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.
CROSBY & NICHOLS, Publishers,
je7 tf 118 Washington st.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash*.

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo,	60
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo,	60
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,